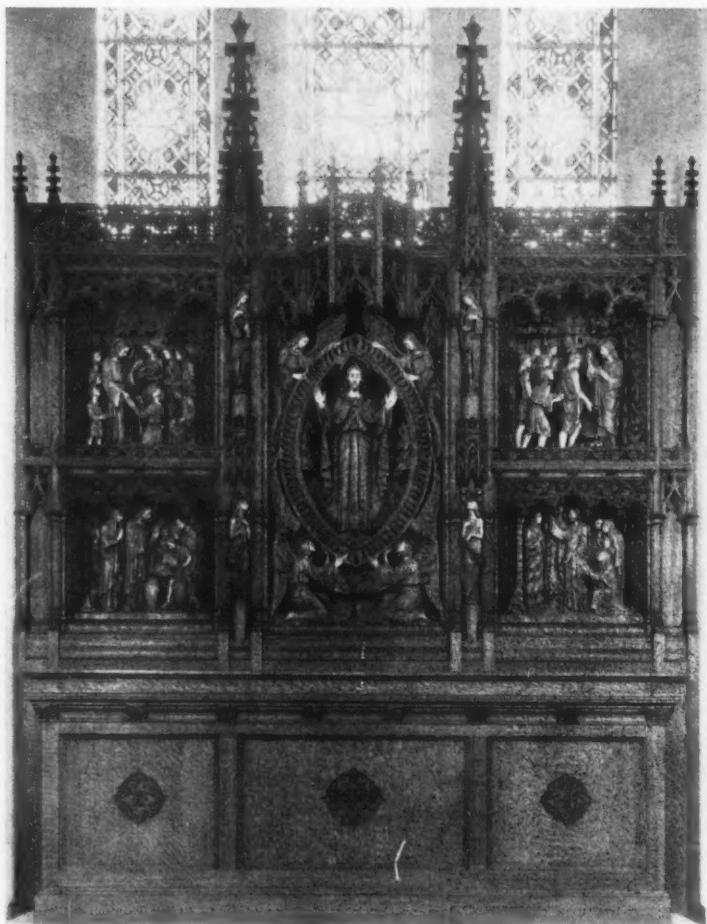


The  
*Cathedral Age*  
MIDSUMMER  
1940



ALTAR AND REREDOS IN THE CHURCH OF THE ASCENSION, MONTGOMERY, ALA.

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# The Cathedral Age

VOLUME XV

MIDSUMMER, 1940

NUMBER 2

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELICOTT POE, *Associate Editor*

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## NATIONAL CATHEDRAL ASSOCIATION

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Single copies are fifty cents.			

*Additional Annual Members of the National Cathedral Association Are Desired*

## That Truth May Live

*Excerpts from an address at Lafayette College on June 7, 1940, by Dr. Douglas Southall Freeman, Editor of "The News Leader" of Richmond, Va., and member of the Council of Washington Cathedral.*

+ + + + +

**W**HAT we must do is to bear, along with our proper part of the burden of the national defense, our larger share of labor to keep truth alive in a world that has to endure propaganda, and beauty in a day when a dive-bomber has flown over the Mauritshaus at The Hague.

+ + + + +

**T**HE singer must not quench his song; the painter must not put away his easel or scrape his palette. If we do nothing to exalt beauty and to replace that which is lost, the ugliness not less than the chains of Mars will be our lot.

+ + + + +

**T**O WIN the long, long war of ideals and to secure freedom among men, we Americans must find the moral equivalent of the force that has given Germany her superb discipline.

+ + + + +

**A**SK how there is to be a discipline and peace and order otherwise than through religion and education—and of both more and better! Gird yourselves to find and to apply them.

For today, the contest may be between a mighty wave of attacking Messersmitts and defending Spitfires all too few; for the longer tomorrow, it will be between the creation of beauty and its destruction, between understanding and hate, between barbed-wire horizons and the concept of the illimitable soul.

VOLUME XV

NUMBER 2

# The Cathedral Age

MIDSUMMER, 1940



## A Vital Factor

By The Bishop of Washington\*

SUCH days as these call for serious, very serious, reflection and a consistent appraisal of the values we regard as indispensable to a continuing orderly society. We have talked much, and boasted much of Christian civilization, we have assumed that we were citizens of a Christian America. These assumptions may satisfy and ease our over-occupied minds in days of piping peace. They have their severe test in days of trial, confusion, and impending perils.

When a time of testing is upon us, we are prone to charge Almighty God with our misfortunes. To quote the language of a gifted layman, "Why does God allow such things to be? We cry—we who have never listened to the voice of God while we whistled down the road that led to catastrophe." There is no "whistling down the road" today. Life has become deadly serious.

Flippancy, unconcern, and unwillingness to reckon with the signs of the times—these are symptoms of a world malady that threatens further dissolution and disaster. Suddenly we have been seized with fear amounting to panic. All our wealth, all our machinery is commandeered to equip and make us ready for what may be impending. On sea, on land, and in the air, we would make our defenses sure and adequate. We would insure our peace with steel and mechanisms. A world that has reverted to barbarism and savagery, that has abandoned the will to peace for the will to war, demands preparedness, full and ample preparedness at any cost.

Seas have ceased to be barriers. "Proud isolation" we no longer enjoy. We can no longer speak of our relation to world problems as "foreign" and "domestic." Modern inventions have bridged vast spaces and independence has given place to inter-dependence. This in brief is the story every morning paper repeats with increasing insis-

\*From his summer home at Sorrento, Maine, the Right Reverend James E. Freeman, D.D., LL.D., sends this message to members of the National Cathedral Association and all friends of Washington Cathedral.—EDITOR'S NOTE.

tence. Doubtless, there is wisdom in the course we have set ourselves but is it adequate? The Master said to a people who refused to rightly interpret life: "Ye can discern the face of the sky, ye cannot discern the signs of the times."

A cursory and superficial study of our time clearly indicates the failure of our generation to reckon with a moral and religious lapse. We have stressed the substitution of the worship of human skill and human genius for a reverent worship and an obedient following of the will of God. To use the word of a discriminating commentator, "We have acted as though there were no God. We have gaily toasted those whose smart words have called religion superstition and who have sharpened their barbs of wit for the naive believers in our ancient faith."

While we engrave upon our coins, "In God we trust," we magnify again the "reeking tube and iron shard." If our generation can read in the tragic events of this momentous hour nothing more than a mighty upheaval and readjustment of the political, economic and social forces of the world; if we are prepared to acknowledge that we have reverted to the philosophy of the survival of the fittest, then we have begun to abandon and destroy the foundations on which has been builded our Christian civilization. The man on horseback, booted and spurred, has de-throned the Man on the Cross.

We are making decisions today that must change the course of life for generations to come. We are not arguing or attempting to argue that this nation can live and pursue its way without the use of an adequate constabulary on land and sea. We are venturing to affirm that it takes something more than armies and navies and swiftly flying bombers to preserve and save the choicest things of life. This nation was founded in the belief that God is at the centre of the life of the republic. We affirm it and in our better hours we reverently observe it through worship and a life consistent with religious con-

victions. In the scheme of our life, the Church must continue to play an important and essential part.

Some forty-five years ago a group of eminent men undertook to erect in the capital, a great temple. They were not moved by sentiment. They had the conviction that they were undertaking a work of major importance, one that was intimately related to the deepest interests of the nation, they conceived it as a stabilizing factor that should stand through the ages as a mighty witness to a nation's faith. If this conception was a wise and statesmanlike one nearly a half century ago, it has a deeper significance today. In no place in America is such a temple so urgently needed. It is more than an artistic building, an appeal to the esthetic; it is a determining factor in shaping the course of the Republic. If we must build battleships and a great army; if we must speed up industry, shall we neglect to set forward those spiritual ideals, those concepts of life that lie at the footings of the nation?

A great industrialist caustically observed to me recently that, this was no time to urge the claims of a Cathedral, that there were more pressing things. If he is right, if he reflects public opinion, then our whole large scale planning for security is wholly out of consonance with all that we have professed as a people.

Washington Cathedral and all that it represents is the embodiment of an American ideal at its best. It is a temple of peace, the kind of peace that can last. *It is a stabilizing factor in a nation's life.* We shall continue to press the claims of the Cathedral in the nation's capital, not because we would build it, making it the splendid representative of an ancient church, but because we believe it holds a strategic position in a great crisis. It is more urgently needed today than at any time in our nation's life. If we believe that God reigns and that because of this the nation lives, let us make His presence evident here in the capital of the Republic.

# Cathedrals of the Netherlands

By the Reverend Carel J. Hulsewé\*

A GREAT many have dedicated their labours to the study and analysis of the Netherlands art of painting, which has many students within its native habitat, as well as without. Little is known by the world at large of the architectural art and beauty of the Netherlands, especially its churches. The writer has no intention of writing a treatise on the subject. He merely aims to give a glimpse here and there with the hope that the reader may begin to share his enthusiasm for the pre-Reformation churches of the Netherlands, many of whom are entirely unknown to the average tourist.

When the European war is finished and peace has been established once again, perchance this brief article may lead to a thorough investigation of Netherlands church architecture, at least on the part of some, and give a desire to the casual tourist to see more than he normally does in the most frequented paths of travel.

We place first and foremost, because of its outward beauty, the Cathedral of St. Martin in Utrecht. While the ravages of the Reformation period denuded the interior to an appalling extent, the beauty of the exterior never fails to cast a spell over the visitor. Consecrated by Bishop Adelbold in 1023, this Gothic structure has an interesting history. The tower, which is the highest in the Netherlands (110 meters) was built in what was originally the garden of the Bishop's Court, some thirty meters removed from the Cathedral itself. Such self-supporting towers, while frequently found in Italy, are rare in Northern Europe. The exquisite cloisters are in a fine state of preservation.

The Church of St. Bavo in Haarlem was first mentioned in 1307. A Bull of

Pope Boniface IX speaks of major repairs made in 1397, in line with an extensive church building program in the 13th and 14th centuries, which gave the country among others the Cathedral of St. John at 's Hertogenbosch (Bois-le-Due). The photographs give the westward view in St. Bavo's Church and the magnificently designed copper choir screen.

In ancient times the Choir belonged to the most important part of the edifice, for there the Mass was celebrated. But after the forced surrender of the churches by the Roman Catholics to the Protestant majority, the center of gravity was moved to the Nave or "ship of the church," where the religious exercises take place and the pulpit is found. In many of the pre-Reformation churches delicately and exquisitely designed Choir screens are still in place, as in St. Bavo, Dordrecht, and the Old Church in Amsterdam. The present organ in the Church in Haarlem was installed in 1738. The only pre-Reformation organ in the Netherlands is to be found in the Church of St. Martin in Groningen, which was installed in 1472 and is still in use. A thorough restoration of the instrument was finished last summer. Albert Schweitzer, a great admirer of these organs, gave recitals on both of them during his last visit to the European continent.

In Dordrecht we find the Church of Our Lady, which is situated in the heart of the city which was important in the development of the Lowlands as early as 1299. The history of this very interesting church dates back to that time. The building of the tower was begun in 1168 but because of inadequate construction of the foundations, they were never allowed to carry the full weight.

In 1624 the four clocks were installed to give the aspect of a finished project to the tower. The skillful work of res-

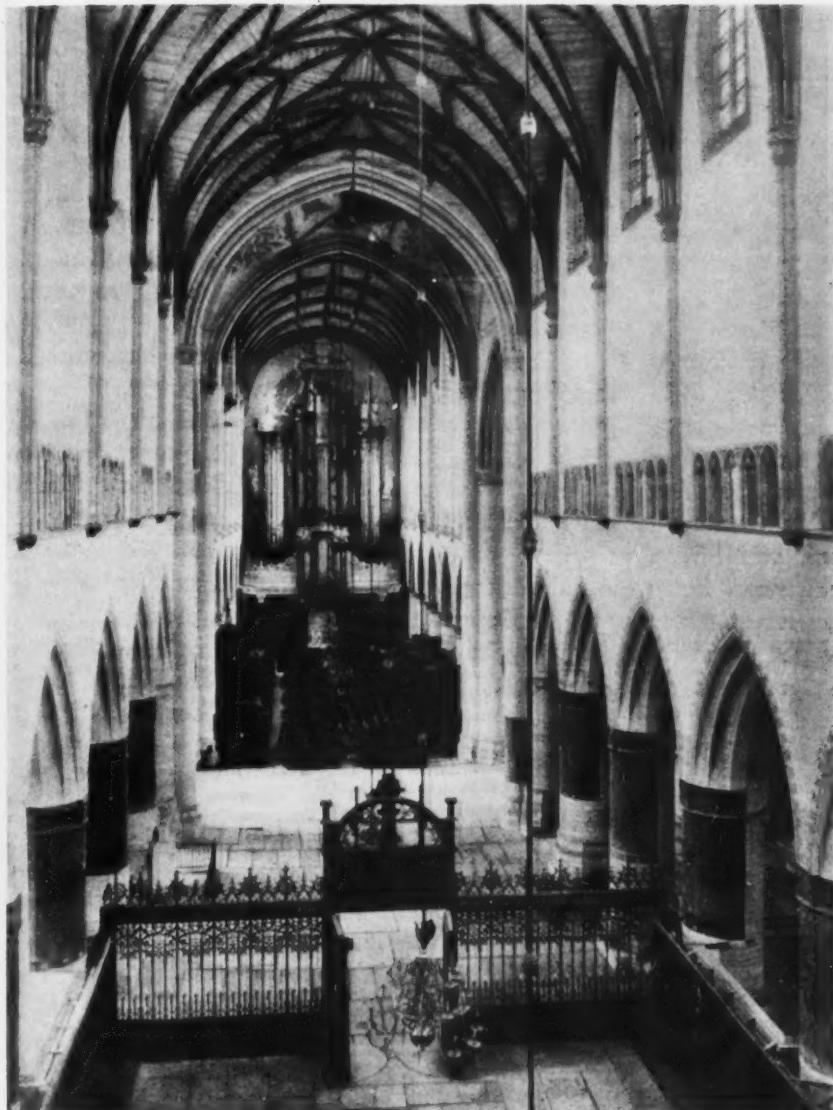
\*Rector of All Saints' Church in Carmel-by-the-Sea, California, who writes bravely of pilgrimages to be made when peace returns to Europe. — EDITOR'S NOTE.



Photographs by the author

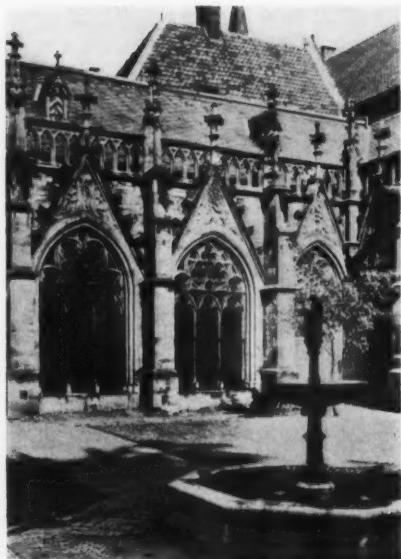
THE CHURCH OF OUR LADY IN DORDRECHT RECALLS SIX CENTURIES

Dominating the Lowlands city since 1399, this edifice lifts four tower clocks installed four years after the Pilgrims landed in Massachusetts. Many works of art, covered with plaster in Reformation days, have been brought to light in recent restoration work.



MAGNIFICENTLY DESIGNED COPPER CHOIR SCREEN IN CHURCH OF ST. BAVO

First mentioned in 1307, its Cathedral-like proportions underwent extensive repairs ninety years later. After the Reformation the central features were moved from the Choir where the Mass had been celebrated, to the Nave associated with pulpit and religious exercises.



CLOISTERS OF Utrecht CATHEDRAL

toration, undertaken by a society of private individuals and subsidized by the Government, has brought to light many frescoes, statues, carved altars, and other works of art, which in the days of the Reformation and thereafter were covered with plaster and whitewash. In the Church of St. Martin in Groningen, as well as in the smaller churches at Eibergen and Aalten, gratifying and interesting results have been procured.

The photograph of the tower of the Old Church in Amsterdam draws attention to a building which, with its carillon, has been part of historic Amsterdam since its earliest days. One finds one's self in as truly a mediaeval atmosphere as if several centuries of turmoil and strife had not passed over the scene. The only disconcerting thing is the very apparent and rather appalling need of restoration. Solicitations for this purpose were being made up to the time of the invasion of the Netherlands early in May. The committee hopes to finish its task when peace on earth reigns once again.

The fourteen chapels of this church have an interesting history, witnessing in their original assignment to the development of the city as a world center of trade and culture. Here lies buried Jan Sweelinck (1562-1621), the great composer and organist. To be present at a Bach recital on the great organ built in 1792, as the writer had the privilege last summer, is an unforgettable experience.

Volumes could be written on the subject of the Cathedrals and churches of the Netherlands such as St. Cunea in Arnhem, St. Stephen's in Nymegen and a score of others. While the medium of the photograph is helpful, at least to some extent, they must be seen to be fully appreciated. The descriptions and historical details are available only to those familiar with the language of the Netherlands.

The writer hopes that many may determine to see all this beauty when the opportunity presents itself again. He will be happy if he can be of aid to those who will go in search, eventually, of the beauties of the pre-Reformation churches in the Netherlands.



AMSTERDAM TOWER WITH CARILLON

# Ascensiontide on Mount Saint Alban

## A Report of the 1940 Meetings and Reminiscences

By Elisabeth E. Poe

**A**SCENSIONTIDE on Mount Saint Alban! In the midst of a world filled with alarms, what a scene of peace those words summon up.

I have seen many Ascensiontides on God's Holy Hill, high above our Nation's Capital. Each one had its lesson, its story of progress and some special spiritual significance to me and others.

Ascension Day, 1940, will stand out in my memory from the others for several reasons which I will try to point out later.

Because Ascension Day has had such a part in the history of Washington I would like to call the roll of memorable Ascension days in that connection.

### Yesterdays

For thirteen Ascension Days, from 1899 to 1911, some important Cathedral forward step was noted by special services on that day. See them pass by, those great Ascension days of yesterday: 1899, Laying Corner Stone, Girls' School; 1900, Dedication of Girls' School; 1901, Raising of Glastonbury Cathedra; 1902, Dedication of the Little Sanctuary; 1903, Pan American Open Air Service; 1904, Consecration of the Jordan Font; 1905, Laying Corner Stone of the Boys' School; 1906, Hallowing of the Cathedral Close; 1907, Dedication of the Boys' School; 1908, Breaking Ground for Bethlehem Chapel; 1909, Opening of Boys' School; 1910, First Service on Cathedral Fabric; and 1911, Tenth Anniversary of Open Air Service.

On Ascension Day, 1914, the Bishop's House was dedicated and the Chapel of the Annunciation opened for the first time.

Those of us who know the long and faithful service of the late Very Rev-

erend G. C. F. Bratenahl, D.D., to Washington Cathedral as its Dean, will recall, with thanksgiving, the inspiring service when he was installed on Ascension Day, 1916.

The following Ascension Day the corner stone of Whitby Hall was laid with appropriate ceremonies. In 1924 Ascension Day was emphasized by the laying of the Corner Stone of the Memorial Wing of the Cathedral Library.

Outstanding in my roll of Cathedral Ascension Days is that of Ascension Day 1928 when the laying of the corner stone of the College of Preachers' Building meant the beginning of the service that institution was to give to so many American clergymen.

Let us take up the roll call of Ascension Days again: 1929, Lower School corner stone laid; 1930, Dedication of the Crypts beneath the Nave; 1931, placing by Mrs. Herbert Hoover, wife of the then President of the United States, of the first stone of the North Porch, under the auspices of the Women's Committees of the National Cathedral Association; 1933, blessing of the Troubadours of the Church Army; and now seven years later, the annual meeting of the National Cathedral Association; the meeting of the Women's Committees and a choir festival to make Ascension Day, 1940, another red letter day in the history of Washington Cathedral.

The big moment of Ascension Day, 1940, on Mount Saint Alban came on May 2 at 3 p.m. when the annual meeting of the National Cathedral Association was to begin in the Great Crossing and North Transept of the edifice which the Association was pledged to aid and support.

A short while before the service began it was learned that the Right Rev-

# The Way of Destruction and the Way of Faith\*

By Bishop Ivan Lee Holt

A GROUP of Protestant and Orthodox Churchmen met at Montreux, in Switzerland, during the closing days of August in 1939. They were members of the Constitution Committee of the World Conference on Faith and Order. The theme for discussion was the New Testament Idea of the Church. Able theologians discussed the theme from the Orthodox, the Presbyterian and the Lutheran points of view. We were engaged in general discussion when the British Broadcasting Company from London announced, "War is imminent." We decided to adjourn after a service of intercessory prayer. The differences in interpretation of our theme seemed of little consequence. The thing of major consequence in that hour was the sense of fellowship of Christian believers through faith in our common Lord.

The Ecumenical Movement through the two decades between 1918 and 1939 has revealed to the Church its weakness as a promoter of world peace and fellowship. The Church in every land has been too national in character, and the God to whom it prays only a tribal God. If it would serve the cause of peace it must heal its own divisions.

To claim the healing of divisions would be too boastful, but in Christendom we do have a sense of fellowship today which was unknown twenty years ago. That will be indestructible through campaigns of mass hatred and it will be maintained across warring frontiers. In that new sense of fellowship I find hope not only for a stronger church, but for world peace. On it we can build a better world.

In the World War I joined my comrades of the clergy in the crusade to make the world safe for democracy and supported the American Government in its war efforts. I did and said things in those days which I could not repeat.

Personally, I have never become a thorough-going pacifist, because I still believe there are realistic situations where force is necessary. But I have learned to disentangle patriotism and religion, and I am against any war of conquest and any war to uphold a traditional national policy. With changes in world structure, treaties and national policies may need continuous revision. No treaty is so sacro-sanct that it must be forever defended.

In the present war, statements and restatements of war aims are of great value in clarifying our ideas of a new world-structure. More will come out of it than proposals for a federation of European nations. Many theories of national rights and privileges are going into casualty lists.

I would not for a moment endorse the entrance of the United States into this war. I am concerned about the part our nation may play in the writing of the treaty of peace. If we seek enrichment through sales of war munitions, or become too much concerned about our point of vantage, or refuse to make sacrifices for the good of all, we may have nothing constructive to say about a better world. And I find myself forced to ask: Are we Americans good enough or Christian enough to be of any aid to God in the building of a world that will know peace and happiness?

The Christian religion has a great role to play in the creation of world fellowship and in the preparation of a nation for its part. But it must not be a religion that talks of war as a holy crusade or recognizes any Sovereign other than the God of all nations and all peoples. Its preaching must be a preaching of repentance for our common guilt in any war.

\*Summary of address delivered at the Annual Meeting of the National Cathedral Association.

erend James E. Freeman, D.D., LL.D., Bishop of Washington, had sustained a slight injury to his right foot that morning, while walking through the Cathedral grounds, and, therefore, could not preside at the meeting.

This was a great disappointment to the Bishop and the congregation.

In his place the Very Reverend Noble C. Powell, D.D., Dean of Washington, presided.

#### Processional by States

One of the most impressive parts of the service was the processional when women regents and chairmen of the Women's Committees of the National Cathedral Association marched behind their state flags to seats reserved for them in the Crossing. Each state flag was borne by a student of the National Cathedral School for Girls who came from that particular state.

Members of the National Cathedral Association from 30 states were present when the service began.

After prayers had been read by Canon William M. Bradner of the Cathedral Clergy staff, Dean Powell explained the absence of Bishop Freeman and expressed the Bishop's regrets at his inability to attend this annual meeting of the Association to which he had been looking forward for weeks.

Dean Powell welcomed the members of the Association to the Cathedral and told of the work of the Association in general. He spoke also of the work of the College of Preachers later in the meeting.

The Dean pointed out the association of modern preaching with the College of Preachers and told of its work and how many clergymen of the Episcopal Church in the United States had been benefited by short courses at the College of Preachers.

The principal speaker was Bishop Ivan Lee Holt, of Dallas, Texas, a Bishop of the Southern Methodist Church and a member of the Cathedral Council. Bishop Holt has been president of the Federal Churches of Christ in America and has held many prominent religious posts in America.

#### Association Report

Mr. Walter B. Clarkson, president of the National Cathedral Association, who has been appointed Business Manager of Washington Cathedral as well, made the report of the Association for the year.

Mr. Clarkson paid tribute to the work of his predecessor, in the office of President of the National Cathedral Association, former Assistant Secretary of State William R. Castle, Jr.

Outlining the work of the National Cathedral Association, Mr. Clarkson told of the progress of the Christmas Card Department where a million and a quarter Christmas Cards of Christian significance are distributed each year. He also acclaimed the progress of THE CATHEDRAL AGE, the only publication of its kind in the world, and the work with the pilgrims who come to Mount Saint Alban at the rate of a quarter of a million a year and find spiritual refreshment and solace from such visits.

After the annual meeting the guests were received by Bishop and Mrs. Freeman at a reception in the Bishop's Garden. The Bishop sat in a wheel chair and received his guests, making light of his injury.

Ascension Day 1940 ended with a Choir Festival conducted by Dr. T. Tertius Noble of New York, the noted organist and composer. Voices from three choirs, the Cathedral, the Church of Saint Stephen and the Incarnation, and St. John's Church, Georgetown, united in the Anthem from the Cantata, Gloria Domini, written by Dr. Noble. The prophetic words from the Anthem, "I have built an house of habitation for thee, and a place for thy dwelling forever," were especially significant.

As another Ascension Day passed into the annals of Washington Cathedral those who had shared in the great happenings of the day must have realized that this witness for Christ has come to mean, in very truth, a "House of Prayer for All People in the Capital of the Nation."

## **"The Committees Come to Order"**

### **Behind the Scenes at the Annual Business Meeting of the Committees of the National Cathedral Association**

**As Reported by Elizabeth B. Canaday, Field Secretary**

**E**ACH year in early May, usually on Ascension Day, when the annual meeting of the National Cathedral Association takes place, there occurs co-ordinately on Mount Saint Alban a somewhat smaller but vastly interesting session, the annual business meeting and luncheon of the Women's Committees.

It has been said with much appropriateness that the Women's Committees of the Cathedral Association, scattered over the country from coast to coast, form what is actually "the Parish Guild" for Washington Cathedral. For the Cathedral of St. Peter and St. Paul on Mount Saint Alban, even as a church serves its local parish, provides religious ministry and the inspiration of its beautiful architecture for the entire country. To strengthen and increase this "national parish" is the primary function of the Women's Committees.

They consequently include in their activities the responsibility for holding large meetings in their several communities to spread word of the Cathedral's ministry, not only that new members may be secured to assist in its support, but in order that the beauty and strength of the Cathedral may be enjoyed by an ever increasing circle of our country's people.

Nor do the Committees forget that the Cathedral's structure is as yet approximately only two-fifths completed. Through their efforts new building gifts constantly find their way into construction on the Cathedral itself or its affiliated buildings. Many of the individual members have been responsible for important portions of the main edifice and its stained glass and carving enrichment. For their specific project, the Committees as a unit are responsible for the completion of the North Porch, to be one of the most beautiful porticoes of any Gothic edifice upon this continent.

#### **The Meeting Called to Order**

This year the annual business meeting of the Women's Committees was opened with a prayer by Mrs. William Norton Bullard, Chairman for the Diocese of Western Massachusetts.

This year found forty-five Regents, Chairmen and Committee members from twenty States in attendance when the meeting was called to order by the National Chairman, Miss Mary E. Johnston, at eleven o'clock on the morning of May 2nd in the library of the National Cathedral Girls' School.

These women had come, some of them from long distances, to confer on problems which have to do with securing support and new friends for Wash-

ton Cathedral's program. They represented an entire Committee membership of over 500 women located in twenty-eight States.

Presiding for the first time since her appointment as National Chairman in May of 1939, Miss Mary E. Johnston greeted the attending members with a word of encouragement for the new year ahead and read a telegram from Mrs. William Adams Brown, beloved Honorary Chairman, expressing "affectionate good wishes for all present and voicing the hope that the meeting might bring a great joy to Washington Cathedral."

In response the Committees arranged for a reply to be telegraphed to Mrs.

Brown during their session, returning their good wishes to her.

Miss Johnston expressed the appreciation of the Committees and their guests for the hospitality of the National Cathedral Girls' School where the meeting was held.

**Miss Johnston's Opening Address**

"It has become my privilege as your National Chairman to attend the meetings of the Cathedral Council which occur twice a year," Miss Johnston stated in her opening address. "I have now been present at two of these meetings. It is impossible to describe to you the feeling of confidence and inspiration which comes to one through this experience. I only wish that you might all have been with me—that you might all know more closely something of the statesmanship of the men who sit on the Council and guide the affairs of the

Cathedral; and that you might know more of their vision for the Cathedral.

"Our men have a striking conception of what the Cathedral can do for Christian unity, one of the greatest needs of our time. We must combine the forces of religion to preserve our civilization, and these forces are welcomed here on Mount Saint Alban because of the freedom of policy which we have.

"This is a distinct type of Cathedral, a Cathedral of our own Church but operating under a Congressional charter and in the Capital of our nation, to serve our country as a whole. None of the other Churches have so great a means for bringing about Christian unity."

She spoke of the splendid leadership that the Cathedral is taking through the College of Preachers.

"Realizing that we are a part of a great Church that is doing its share in



All photographs by courtesy of "Washington Times-Herald"

**FOUR FAITHFUL LEADERS SHARE VISION OF RISING NORTH PORCH**

National Chairman of Women's Committees for Washington Cathedral studies plans for their building objective: (left to right) Mrs. Arthur McGraw of Michigan, Miss Mary E. Johnston of Southern Ohio, Mrs. Norman B. Livermore of California, and Mrs. George Chase Christian of Minnesota.

helping to bring about Christian unity, we can be thrilled beyond words."

Passing from general consideration of Cathedral policies to the matter of the Committees and their work, Miss Johnston stressed the great need for an increased number of annual memberships for the Cathedral maintenance.

#### **Field Secretary's Report**

The Chairman called for a report from the Field Secretary, expressing appreciation for the cooperation of the Washington office staff in assisting the Committees through the past year.

Miss Canaday stated that whatever cooperation had been possible from Mount Saint Alban, she felt sure, had been due to the inspiring leadership represented by the members of the Committees and to the devotion of the staff to the Cathedral cause.

During the past twelve months, a total of fifteen large meetings were held by the Committees in major communities, it was reported; sixteen major mailings of letters about memberships were prepared for the Committees, and approximately 2,286 members were secured for the National Cathedral Association.

In addition to membership contributions the Committees likewise were instrumental in securing many new gifts for the North Porch and other parts of the Cathedral and in enlisting the interest of scores of people who visited the Cathedral, its gardens, Herb Cottage and Curator's office during the year.

#### **\$2,259.75 for the North Porch**

Miss Johnston announced that an anonymous donor had promised to match, dollar for dollar, all gifts received for the North Porch beginning May 1, 1939, and stated that she had in her hands a check for \$2,259.75 in fulfillment of that promise, which was the matching equivalent of the amount received to date.

In order to take advantage of this generous offer it was agreed highly im-

portant that the North Porch be finished as soon as possible, and after some discussion it was unanimously voted that the Committees make it their goal to secure all needed funds before the end of the next twelve months. This would represent the close of a ten-year period since the project was inaugurated, at the end of which time the Committees hope to have secured, with the help of their anonymous friend, the remaining necessary amount of approximately \$56,000.

#### **Reports from Representatives**

Bringing greetings from their various Committees, the Regents and Chairmen or their representatives, in the synopses which they presented of the past year's activities in behalf of the Cathedral, painted a composite picture of tireless devotion and varied enterprise.

Through these reports ran constantly such reflections of effort and optimism as the following:

**Mrs. Norman B. Livermore of California:** "When Bishop Freeman came to California to speak, our membership letters sent out afterward yielded a fine return."

**Mrs. John Seymour of Savannah:** "We wish to express appreciation to the Cathedral Association for allowing the Field Secretary to come to Savannah to speak to our newly organized Committee. It was a preliminary for a larger meeting which the Committee arranged when Dean Powell came and delighted us as the guest speaker."

**Mrs. Irene du Pont of Delaware:** "Reporting excellent returns from our large annual benefit bridge party but hoping in the future to supplement this with speaker meetings when one of the Cathedral's spokesmen like Senator Pepper can come to tell our Delaware people more about the Cathedral."

**Mrs. William Coleman of Baltimore:** "We raised \$200 through a benefit party and of course we had our regular membership letters."

**Miss Ellen Todd, representing Mrs. Allan Forbes of Boston:** "A very interesting summer meeting held at the Keith Merills' North Shore home last summer. Last December a subscription organ recital and illustrated lecture on stained glass held in Boston, from which we cleared \$200. Sent out our large regular Boston mailing.

From our Committee and the ones in Western Massachusetts our State Committee totaled \$2,000 in memberships and \$900 toward the North Porch."

**Mrs. William Bullard of Western Massachusetts:** "We have spent much time in organizational work in our part of the State where we have a good many smaller cities and towns. We believe vitally in the importance of small memberships in the National Cathedral Association, and we have been building lists from all of our communities to whom we will be sending our letters. We must make these memberships the necessary goal of our Committees, we feel. We are planning meetings at several points in the near future."

**Mrs. Charles Beecher Warren of Detroit:** "We have four meetings of our Committee a year which numbers over sixty members. Our Committee is made up of representatives from various parishes of the Episcopal Church, from Churches of other faiths, large community organizations and patriotic societies. We are now revising our mailing lists and expect to have a large mailing soon. Recently it was my privilege to present a radio talk on Washington Cathedral over a large Detroit station under the auspices of the Federated Clubs of Michigan."

**Mrs. George Chase Christian of Minnesota:** "Our Committee just raised quite a little bit of money from a benefit bridge party held simultaneously in different homes. This we are contributing to the North Porch. We have been able to contribute several memorial stones this year. We find it great fun to get the habit of giving thanksgiving stones to commemorate births, recoveries from illness and other joyous occasions. We use the beautiful 'stone card' which the Cathedral has available to send to these people with whom we are rejoicing."

**Mrs. Gilbert Hitchcock, representing Mrs. Alexander Richardson of Nebraska:** "The Nebraska Committee had a large meeting attended by more than 500 people in late 1938 when Senator Pepper addressed them about the Cathedral. No meeting has been held in 1939, however, but the Committee is looking forward to some increased activity in this new year."

**Mrs. William Schofield of New Hampshire:** "I am sorry that Mrs. Robert Manning, our new Regent, cannot be here. She wishes me to say that we have several new young women coming on our Committee. I am happy to say that they have raised \$200 toward their 1940 goal."

**Mrs. Clarence Blair Mitchell of New Jersey:** "We are sending out our membership appeals each year and hope that a Cathedral meeting can be scheduled a little later on."

**Mrs. Frederic Rhinelander of New York:** "Our New York City Committee numbers 126 of which we have two groups, the

Senior Committee and the Junior Committee. The latter has been very active and most helpful in arranging events for Washington speakers and in planning benefits."

**Miss Winifred H. Bonnell of New York:** "The executive group of our New York City Committee meets once a month, on the third Tuesday; the Junior Committee meets each month on the third Monday. Last Spring six of our Juniors prepared papers on subjects about the Cathedral. Each year the Seniors and Juniors sponsor a benefit, usually a play. This year their choice was "Life with Father." This cleared \$800. The New York City Committee raised through the year over \$2,000 toward our quota, and contributed \$240 toward our pledge for a section of the floor in the North Porch. We have arranged several educational teas when Bishop Freeman and the Dean have spoken for us."

**Mrs. Peter Arrington of North Carolina representing Mrs. S. Westray Battle:** "Mrs. Battle had two important Cathedral meetings scheduled this last winter in behalf of the Cathedral, which had to be called off because of various emergencies. She hopes to carry out these meeting plans in the near future."

**Mrs. Walter White of Cleveland:** "Gifts resulting from our membership letters both in northern and southern Ohio together with a large matching gift by an anonymous friend brought us great joy in the knowledge that Ohio stands near the top among the contributing States."

**Mrs. George Wharton Pepper of Philadelphia:** "I have chosen a Committee of young women who take turns in signing our membership letters in the Philadelphia area. These letters have done very well."

Miss Johnston here interrupted the Committee reports to interpolate the fact that Mrs. Pepper's State, which includes her own Committee and the Pittsburgh Committee under the leadership of Mrs. John Woodwell, received the greatest number of membership contributions realized by any of the State groups.

**Mrs. G. Maurice Congdon of Rhode Island:** "We had a large meeting last November, a really wonderful meeting, when Bishop Freeman and Mrs. Brown were the speakers. One hundred seventy-five people attended and all seemed very much impressed. We are trying to keep the Cathedral in the minds of our people."

**Mrs. Louis D. Simonds of Charleston, South Carolina:** "Mrs. Cain, our Regent in Columbia, could not be here today. She asked me to report for our Charleston Committee which is perhaps the youngest of all the groups, although about twenty years ago there was another Committee in Charleston, some of whose members are still sending in their contributions regularly. Our new Committee had a large



NEW ENGLAND GREETS PENNSYLVANIA

Mrs. William N. Bullard of Western Massachusetts (left) and Mrs. George Wharton Pepper.

guest meeting in late March when Mr. William R. Castle came to speak for us. We felt it was a great success. We followed this with the appeal letters and a garden tour and have raised approximately \$600, a large part of which was contributed toward the North Porch."

**Mrs. Francis T. Chase of Utica:** "There has been an active Committee in Utica since 1910. This we reorganized about two years ago, dividing the Diocese into Districts. Mrs. Schuyler Black is our Chairman in Syracuse. In Utica we now have a Committee of twenty-two members, some of them from the original Committee. For two years now, in 1938 and 1939, we have used the evening meeting method, having been particularly fortunate to present, respectively, Senator Pepper and Dean Powell, and Canon Stokes and Mrs. William Adams Brown. This year we hope to have a large tea and are planning to secure leaders for additional cities of our Diocese."

**Mrs. Schuyler Black of Syracuse:** "Bishop Freeman recently came to Syra-

cuse to address a large gathering at the invitation of three Syracuse Lenten Committees. We had the privilege of introducing him to our Committees and welcoming him to our city where he made a deep impression. I feel that his coming did more than anything else could have done to stimulate a response to the Cathedral's program."

**Mrs. William Pearson, representing Mrs. Victor M. Stamm of Milwaukee:** "The Milwaukee Committee led by Mrs. Stamm and Mrs. William Quarles had a meeting in early 1939 when Bishop Freeman was presented to a very large Milwaukee audience, succeeding letters yielding over \$700 in new memberships. They have not as yet completed plans for 1940 but report they will be having a surprise for all of us later and are hoping to reach a larger amount in memberships this year."

#### Miss Turner and the Cathedral School

Before adjourning the meeting, Miss Johnston introduced Miss Turner, Principal of the National Cathedral Girls' School, who spoke informally in its behalf.

Said Miss Turner, "Today a dream has come true. For a long, long time we have wished to have the members of the Women's Committees visit us here at the School. We are so happy to have you today. It seems so fitting that we of the School and you of the Committees should know each other well, for there are very real contacts existing between us—many of the girls from this School may easily become future Chairmen, and there are twenty-eight members of the National Cathedral Association Committees who are graduates of the School. There are fourteen mothers of our girls who have come to be interested in the Cathedral through the fact that their children were here at the School. Incidentally there are twenty States represented and five foreign countries here at the School."

"You who are members of the Committees can interpret the Cathedral School to various parts of the country. At this coming Commencement time this School will have its fortieth anniversary. When a School has come to this time in its life it must begin to think of a great many things. There are retirement funds to think of and scholarships, for instance."

"At the present time the School has scholarships which make it possible for girls to be at the School who could not otherwise be here, but we need very much to have additional scholarships and more pupils, more girls who can bring something to the School and take something worthwhile with them from the School."

#### Special Guests

At the close of the session Miss Johnston introduced Mr. Walter B. Clarkson, President of the National Cathedral Association and recently appointed Business Manager of the Cathedral, who stated that he had been making a study of the Cathedral Girls' School and its needs, and urged that whenever Committee members found it possible to speak of it to parents of potential students, this be done to assist in finding additional pupils, since "the same overhead costs for maintaining a high standard of faculty and educational facilities could easily accommodate a larger enrollment."

When Miss Turner invited the Committees into the School parlors for a delectable buffet luncheon, they were joined by two beloved members of the Cathedral Chapter, Dean Powell and Senator Pepper.

Assisting the serving staff from the School dining rooms were young women students from the School's Home Economics Class. Miss Turner was assisted in receiving the Committee guests by Miss Helen C. Peck and other members of the School faculty, together with several of the senior students.

Immediately after the luncheon the attending members gathered in Bethlehem Chapel. Here they took their places with the choir and clergy in the processional forming for the annual Cathedral service and meeting of the National Cathedral Association. Each Committee group entered the Cathedral behind its State flag, proudly carried by a senior girl from the National Girls' school and in many cases from the respective State.

#### Mr. Castle at Pittsburgh

As Mrs. John Woodwell, the Chairman in Pittsburgh, was unable to attend the Washington meetings in May, she sent the following appreciative report of the address delivered on April 22 by the former president of the National Cathedral Association, the Honorable William R. Castle, when entertained as the guest-speaker by that Committee:

"The Pittsburgh Committee had a number of meetings to plan for an evening lecture which was held at the Pittsburgh Golf Club on April 22nd with Mr. Castle as speaker.

"Former Senator and Mrs. David A. Reed gave a preliminary luncheon for men and women in honor of Mr. Castle at the Pittsburgh Club which is down town; and a tea and several dinner parties preceded the lecture.

"For the evening lecture - reception, about 100 people met at 8:30 in the suburban club, comfortably filling the assemblyroom. The Rt. Rev. Alexander Mann, Bishop of Pittsburgh, spoke a few words of welcome to Mr. Castle, formerly known to the Bishop when the latter was Rec-



MARYLAND GROUP INSPECTS LIBRARY  
Mrs. Albert C. Bruce, Mrs. Edward Simpson (holding book) and Mrs. William C. Coleman.



MRS. RHINELANDER RECEIVES FRIENDS  
Chairman of New York Committee (right rear) and  
associates exchange membership suggestions.

tor of Trinity Church, Boston, and Mr. Castle was Dean of Harvard University.

"Mr. Castle was then introduced by Senator Reed and Mr. Arthur M. Seully, respectively.

"If there are those among you who have not heard Mr. Castle make an address on the subject of the National Cathedral, then I would advise you to claim him for your speaker at your earliest opportunity.

"The subject matter of his lecture was so well chosen, his diction so fine, his voice so modulated, that he had his audience simply spellbound. And the latest slides are beautiful. An informal reception was held after the lecture and later coffee and sandwiches were served in the dining room.

"A number of people expressed their desire to join the Cathedral Association.

"After the meeting the customary field letters were sent out over the signatures of Mr. Seully, Treasurer, and former Senator George Wharton Pepper, Pennsylvania's distinguished member of the Cathedral Chapter.

"Committee members who sponsored the Pittsburgh meeting with Mrs. Woodwell included Mrs. William Thaw, Jr., Vice-Chairman; Mrs. H. H. McClintic, Vice-Chairman; Mrs. H. B. Rust, Vice-Chairman; Mrs. David A. Reed, Vice-Chairman; Miss Margaret T. Scully, Vice-Chairman; Mrs. W. M. McKee, Vice-Chairman; Mrs. James D. Heard, Secretary; Mrs. A. Rex Flinn, Assistant Secretary; Mrs. Stanley N. Brown, Treasurer; Mrs. Arthur P. Woolfolk, Assistant Treasurer; Mrs. George W. J. Bissell, Mrs. J. J. Bissell, Mrs. A. Vaughan Blaxter, Mrs. David M. Craig, Mrs. James F. Hillman, Mrs. Thomas R. Hartley, Mr. Roy A. Hunt, Mrs. Roy A. Hunt, Mrs. Joseph H. Holmes, Mr. Thomas Mellon, II, Mr. Edmund W. Mudge, Mrs. Edmund W. Mudge, Miss Sophie McCormick, Mrs. T. Howe Nimick, Mrs. William R. Scott, Mr. Arthur M. Seully, and Mrs. Arthur M. Seully.

"Later the Pittsburgh Committee sent to Bishop and Mrs. Freeman a check for twenty-five dollars for the purchase of a stone to be placed in the fabric of the Cathedral in honor of their Golden Wedding Anniversary."



MRS. POWELL EXTENDS HOSPITALITY  
To Mrs. William Schofield of New Hampshire (left)  
and Mrs. Irene du Pont of Delaware.

## New Dean Preaches on Victory

The Very Reverend James P. De Wolfe Installed in Cathedral of St. John the Divine

THE Very Reverend James Pernette De Wolfe, D.D., was installed as Dean of the Cathedral Church of St. John the Divine in New York City on Sunday morning, June 23rd, at eleven o'clock.

At the time of installation the Bishop of New York said "I, William Thomas Manning, Bishop of this Diocese and Head of this Cathedral Church of Saint John the Divine, by the authority committed to me, do assign thee, James Pernette De Wolfe, the stall pertaining to the office of Dean in this Cathedral, and I induct thee into possession thereof with all its rights and duties. The Lord preserve thy going out and thy coming in from this time forth for evermore."

At the beginning of his sermon, the Dean, answering the declaration of the Bishop, said:

"The worthy architect of this church has said about the Cathedral, 'It is the church not only of the Bishop but of every soul within his jurisdiction. It is the common meeting ground of all, the centre of light and education and Evangelical energy. It is the heart and brain of the ecclesiastical organism.' This great church symbolizes and represents what has been said here. It is up to the generations that pass under its portals to measure up to the eternal lessons taught here. In its permanency, it represents the eternal truth of God that never ends nor is ever conquered.

"Ruskin says 'We may live without Architecture and worship without her, but we cannot remember without her. How cold is all history, how lifeless all imagery, compared to that which the living nation writes, and the uncorrupted marble bears! \* \* \* There are but two strong conquerors of the forgetfulness of men, Poetry and Architecture; and the latter in some sort



Blackstone Studios

JAMES PERNETTE DE WOLFE, D.D.  
New Dean of New York Cathedral

includes the former, and is mightier in its reality.'

"In its loftiness, it symbolizes the ideals of our culture and religion that we, as Christians, live for and, if needs be, die for. Here in its beauty of altars and transepts are represented the outstretched arms of the merciful God, feeding, healing, absolving and blessing His children. This pulpit is here as a channel of the eternal Gospel to instruct, inspire and win people to Christ

## THE OFFICE FOR THE INSTALLATION OF THE DEAN\*

*The Bishop.* Let us pray. Almighty God, the giver of all good gifts, and the rewarder of those who are faithful; Grant we beseech thee to this thy servant, whom we receive this day as Dean of this Cathedral, that he may so faithfully serve thee, and so dwell with his brethren in this thy house in perfect love and peace, that after the course of this life ended he may, of thy favour, have the reward of life eternal; through the same Jesus Christ our Lord. *Amen.*

¶ Then the Dean-elect, turning himself toward the people, shall make the following Declaration,

I, James Pernette De Wolfe, Dean-elect of this Cathedral Church, affirming my faith in the Blessed and Eternal Trinity, do declare that I will strive diligently to perform the duties of my office.

I will faithfully represent the Bishop in the work of this Cathedral, and will bear my part willingly and gladly in promoting the work of the Church in this Diocese.

I will labour to make this Cathedral a witness for Jesus Christ in this City and Nation and a place for the faithful ministration of Christ's Holy Word and Sacraments. I will give myself to promote faithfulness, unity, and love, as in this Cathedral Church so also in the Holy, Catholic, and Apostolic Church of Christ.

I will support the burdens of my office and stall, endeavoring to order myself in lowliness, patience, and love, and to persuade others to walk in the same ways. These things I solemnly promise, the Lord being my helper. Amen.

¶ After this the Bishop, the Dean-elect, and the Clergy will go to the Dean's stall and the Bishop, taking the Dean-elect by the right hand and placing him in the Dean's stall, will say

I, William Thomas Manning, Bishop of this Diocese and Head of this Cathedral Church of Saint John the Divine, by the authority committed to me, do assign to thee, James Pernette De Wolfe, the stall pertaining to the office of Dean in this Cathedral, and I induct thee into possession thereof with all its rights and duties. The Lord preserve thy going out and thy coming in from this time forth for evermore. *Amen.*

*The Bishop.* The Lord be with you;

*People.* And with thy Spirit.

*The Bishop.* Let us pray.

Grant, we beseech thee, Almighty God, the gift of thy grace to thy servant James, appointed to minister as Dean in this Cathedral, and so replenish him with the truth of thy doctrine and endue him with innocency of life that he may faithfully serve thee in this office to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

\*Extracts from order of service in the Cathedral of St. John the Divine for the fifth Sunday after Trinity.

and His Church. When is the time that the truth should be more pointedly spoken and met as it is now? When is the time when the brain of the ecclesiastical organism should accurately

and speedily express its judgment and counsel?

"No one, therefore, could be more aware than your Dean of the tremendous responsibility that rests upon him

in his office. The Bishop shortly before this service of installation has said, 'The office of Dean of this Cathedral of St. John the Divine is one of the greatest opportunities in our land for spiritual ministry and service and for preaching of the Gospel of Christ.'

"As I take my office, I begin to appreciate more and more that this Cathedral is the most strategic post in the Western Hemisphere and one of the most strategic in the world, of upholding the religion of Our Lord Jesus Christ and the Faith of the holy catholic Church. To be called to the office of Dean in this great Cathedral and in this vast diocese, is a high honor but weighty and grave is the responsibility.

"It is doubly so in this tragic hour of the world's history. It is a help to know and realize that the Church is an organism. Its life is manifested and directed through the harmonious working of every part of the body. To accomplish the work of the Church with power demands the help and activity of all of its members and parts.

"In the work of this Cathedral, therefore, the clergy and the people of this diocese must always have a definite share of the responsibility and then have a joy and share in its privileges and accomplishments. Let us all, therefore, go on in the Faith and try by the help of God's grace to measure up to the challenge of this fabric to make this Cathedral in this hour of the world's greatest need, a meeting ground of all, the centre of light and education and evangelical energy, the heart and the brain of the ecclesiastical organism."

Continuing, he said: "There is embodied in the purpose of God—victory. In a day of suffering and tragedy of the people of the world and warfare, it is necessary for the Christian Church to keep this in mind. A great many people want the victory without the sacrifice but if we want the victory, we must be willing to go through the sacrifice. There are no shortcuts for society or the individual. The Christian

religion is based on reality,—the reality of the life of the eternal Son of God. He met in His incarnate life, the awful facts of our human struggle. In the week before His death, He faced Jerusalem. He faced the fact of His own Passion and death and went on to it. He faced the fact of sinful government, sinful religion and sinful culture that stood between Him and His Resurrection. He met all three and eventually conquered them through His death.

"Our attitudes today become our foolishness if we base them upon sentimentality or blind optimism. We must face these things—the horrible fact of the world's tragedy and its cause and then face the fact of our own spiritual equipment."

In concluding, the Dean said one of the needs today is for perspective:

"It would be fairly impossible today to see any hope or light unless we have it. Our Lord gives us that perspective. He was with God before the world was. He opens the door so we may get a glimpse of the far reaches of eternity where we know God's purpose works out and where His will is done. Christianity has gone through 2000 years of its history. The Church through these years embodies the Faith, the Word, the Sacraments and the Ministry.

"When one stands on the pinnacle of the Church's history, one will see through the avenues of time, one victory after another. The victory over physical persecution at the beginning of the Church's life, the victory over intellectual attacks in the first three centuries and many other times. The survival of the Christian Faith through one of the greatest onslaughts that any nation or group ever had when the Moslems swept down upon Christian society. God's purpose will conquer cruelty, blasphemy, and hatred. For His purpose has in it the necessity of victory for love, peace, understanding, and the dignity of human nature. We stand upon this fact, that at the very centre of His purpose and continually expressing itself is the Resurrection."

## Why Should Washington Cathedral Appeal to the Philanthropic Public?

WASHINGTON Cathedral has a vitally important mission and message. It should be able to appeal effectively for its pressing needs to generous-minded Americans, heart-sick and anxious over so much in the present outlook at home and abroad, if they can be made to realize:

(1) That *religion*—communion between the individual and the Eternal God—can alone satisfy the spiritual longings of men, being essential if we are to have high standards of public and private morality.

(2) That *Christianity*, by its revelation in and through Jesus Christ of the Fatherhood of God, the brotherhood of man, and the sacredness of human personality, has demonstrated its supremacy among religions both as a personal spiritual life, as a means of preserving the purity of the family and of the democratic ideal, and as a dynamic force working for the regeneration of the nation and the world without recourse to any of the anti-Christian ideologies. No other belief and way of life are adequate to save the world from the four-fold dangers of Nazism, Communism, Selfishness, and Materialism.

(3) That as an organization is necessary for the development of any movement the *Christian Church*, as the historic corporate body of Christ's followers, consecrated to Him and His work, is essential to the maintenance, interpretation and extension of His religion, and is being increasingly recognized as the major hope for bringing unity, justice and vision into a distracted and war-tired age.

(4) That the *Episcopal Church*, as a member of the Church universal, because of its mediating position between the extreme of Roman Catholicism and the more independent forms of Protestantism, its historic organization, its glorious liturgy, its tradition of being the spiritual home of most English-speaking people for several generations after the Reformation, and its present outlook—combining breadth and spirituality—is in a unique position to advance the cause of Christian unity, on which the effective impact of the Church on the world so largely depends.

(5) That great *Cathedrals*, when strategically located, well designed and worthily conducted by an adequate and well-qualified staff, such as is true of many of those connected with our parent communion, the Church of England, have proven of inestimable service to multitudes irrespective of creed, because of their independent, non-parochial position, and their equipment—architectural, intellectual and spiritual—for setting standards of worship, preaching, theological interpretation, Christian scholarship, and effective social reconstruction. From these not only the unchurched may profit spiritually, but also all parish

churches whose clergy must continue to devote their major attention to the vital work of meeting the pressing needs of their own parishioners, and have not often the time, strength or opportunity for the wider leadership which is also required.

(6) That *Washington Cathedral* by its remarkably liberal charter from the Congress of the United States, the high standing of its Chapter, its commanding site in the Nation's Capital, its extraordinary beauty of design, its unique College of Preachers, its Cathedral Schools for boys, girls, and younger children, its nucleus of a great religious library, its generous, truly Catholic tradition, its thousands of annual supporters in all parts of the country, and its policy-determining Council—including religious leaders from six of America's most representative Protestant churches—seems specially qualified to be a factor of large importance in preserving the best in our heritage and in making our nation more truly Christian.

All that is needed is that its present effective leadership under Bishop Freeman and Dean Powell should be given more adequate support—both through gifts and bequests—by friends of the Christian cause.

ANSON PHELPS STOKES.

Lenox, Mass., July 1, 1940.



Photo by E. E. Todd

RECENT AIRPLANE VIEW OF THE CATHEDRAL IN THE NATION'S CAPITAL

"When strategically located, well designed and worthily conducted by an adequate and well-qualified staff," writes Canon Stokes, "great Cathedrals have proven of inestimable service to multitudes irrespective of creed, because of their independent, non-parochial position . . ."

# The Genesis of Washington Cathedral\*

By the Reverend Arthur Chilton Powell, D.D.

THE beginning of any project, small or great, is of prime importance, inasmuch as the continuing and the ending, if there be one, depend upon it. A good start augurs a good finish.

Washington Cathedral is a fine illustration of this truism. It was conceived with great care by men of ripe experience; and its present development evinces the wisdom with which it was begun.

A few clergymen and a few more laymen, led by an able Bishop, inaugurated this project and they ought to be held in grateful remembrance by those who now enjoy the fruits of their labors.

The clergymen were the Reverend George William Douglas, the Reverend Randolph H. McKim, the Reverend John H. Eliot, D.D., and the Reverend Isaae L. Townsend, D.D.

Among the laymen were: Melville W. Fuller, Chief Justice of the Supreme Court; Charles C. Glover, President of the Riggs Bank; General John G. Parks, General John M. Wilson, J. C. Baneroff Davis, Senator George F. Edmunds, Walter S. Cox, John A. Kasson, Calderon Carlisle, W. H. Warder, Colonel A. T. Britton, A. C. Barney, General S. V. Benet, William C. Hill, Edward Stellwagen, Charles J. Bell, N. K. Viele, and R. M. Goldsborough—all of Washington.

The Bishop was the Right Reverend William Paret, D.D., LL.D., then Bishop of the Diocese of Maryland, of which the District of Columbia was a part.

\*Supplementing the historical article by the first Bishop of Washington on "The Building of a Cathedral"—see THE CATHEDRAL AGE, Spring issue, 1940, page 15—the author presents further information on the earliest beginnings of this enterprise with special reference to the leadership contributed by the Right Reverend William Paret, D.D., then Bishop of Maryland. Dr. Powell writes from personal reminiscences verified through patient research. He and Theodore W. Noyes, Honorary Member of the Cathedral Chapter, are the only men still living who worked with the early founders of Washington Cathedral.—Editor's Note.

While from time to time in the past some indefinite suggestion had been made that a "National Church" or a Cathedral ought to be erected at the National Capital, no definite movement was ever made until 1891. Then it sprang suddenly into prominence in a singular way.

In the little volume entitled "Reminiscences," which Bishop Paret compiled in 1910 and which was published a few months after his death on January 15th, 1911, the following succinct account is given:

"About the year 1891 the rector of St. John's Church brought me the tidings of a gift offered for Cathedral use in that city. It was not from a person of very great wealth; but from a woman, Miss Mann, who by her own saving had accumulated a little money. Invested in real estate it grew. Being unmarried and wishing to live plainly, she offered to give, for the endowment of a Cathedral when it should be built, property worth about \$80,000 or more.

"The laymen of Washington took up the idea, subscribed money, and received, largely by gift, a valuable site for the Cathedral. A special Act of Incorporation was secured and statutes were framed. Soon followed a generous offer from Mrs. Hearst of \$175,000 for a building on the Cathedral grounds to be known as the Cathedral School for Girls."

No one could possibly have shown greater self effacement than Bishop Paret did when he wrote these words, twenty years after this Cathedral Foundation was created. For from the moment when the Reverend Dr. Douglas approached him with news of this original donation, he became the leader of the entire movement; and for four years, until the new Diocese of Washington was created, he presided over all the meetings of its proponents and promoted publicly its development.

One of the ablest and wisest bishops the American Church has possessed, Bishop Paret accomplished a great work. He was born in New York City in 1826 and was destined by his father,

who was a successful merchant, for a commercial career; but his tastes and ambitions frustrated all his father's plans. After thorough preparation he entered Hobart College when eighteen years of age and graduated as valedictorian in 1848. For one year he served as principal of an academy at Moravia, New York; and for two years as a tutor in Greek and Mathematics at Hobart College. Meanwhile he diligently pursued preparation for Holy Orders, under Bishop Delancey, of Western New York, and was ordained deacon in 1852 and priest in 1853. After serving parishes in Michigan, New York, and Pennsylvania, he became rector of the Church of the Epiphany in Washington in 1878.

Here he did a notable work, increasing the communicant list in ten years from 350 to 1500. Most unexpectedly he was elected the Bishop of Maryland and was consecrated on January 8, 1885, being then in his sixtieth year.

He had been abroad in 1880 and went again in 1888 to attend the Lambeth Conference. The Cathedrals of Europe seemed to have claimed his special attention and study, for in his "Reminiscences" he makes special mention of visits to Lincoln, York, and Carlisle. These great temples, with their open doors, free seats, daily services, inspiring choirs and special preachers made a tremendous impression upon his soul. Within the Cathedral Close were to be found the Episcopal residence, the Diocesan Library, the Clergy houses, and, oftentimes, the Diocesan School for Boys.

These two foreign trips convinced Bishop Paret fully that a Cathedral, with all its accessories, was a mighty power for good; and that it had, down through the ages, stood vocal every day of the year for Christ and His Gospel.

It is no wonder, therefore, that when Dr. Douglas came to him with the practical suggestion that a Cathedral Foundation might be established at Washington, he seized it with avidity. He submitted this prospect to his whole diocese through its convention in these words:

"Within the last two weeks only, a lady of Washington, Miss Elizabeth Mann, has given in trust as the beginning of an endowment fund for a Cathedral in Washington, property of the assured value of eighty thousand dollars. The conditions of this noble gift are most generous and liberal; and I hope soon to be at liberty to give fuller information as to the terms named, and the methods adopted for complying with them. I must add that I have good reason to hope that this is soon to be followed by other generous gifts from private parties, bearing witness to the great interest which the purpose has awakened, and giving good reason to hope for a general enthusiasm, which will enable us to have at the Capital of the Nation not only great buildings which may benefit such a purpose, and worthily represent the Church's position and zealous love; but also the means and power to do a grand work for Christ and the souls He came to save."

The Cathedral group held its first formal meeting on December 8, 1891, at the residence of Charles C. Glover, and almost all those named above were present. Of this historic meeting the *Washington Star* gave the following account:

"Bishop Paret had entered heartily into the spirit of this undertaking, and in his official capacity, as well as an individual, he had been mainly instrumental in giving practical form and shape to the enterprise. His views met with such general favor that he found the minds of prominent members of the Episcopal Church and citizens ripe for action; and accordingly a meeting was called at the residence of Mr. Charles C. Glover and it will be considered, in the history of the enterprise, as the first formal step toward the inauguration of the movement.

"Bishop Paret was present and made an address in which he gave the history of Cathedral establishments in this country, pointing out the sources of failure and success which appeared in each of these enterprises. He then invited expressions of opinion as to whether such a Foundation should be established in the District of Columbia.

"There was a very strong sentiment expressed in favor of the project by those present; and after a full interchange of views, a motion was made that the Bishop appoint a committee of four clergy and seven laymen, with full power to select a suitable site subject to the approval of the Bishop, and to raise funds for the purchase of this site.

The committee consisted of the Reverend Dr. Douglas, Chairman; Reverend Drs. Townsend, McKim and Elliott; and Messrs. C. C. Glover, John A. Kasson, E. J. Stell-

wagen, H. E. Davis, George Truesdell, H. E. Veile and Calderon Carlisle.

"The committee selected a beautiful tract of land lying between Klingle Road and Woodley Lane and adjoining on the north Woodley Park. The property thus secured was the gift of Francis J. Newlands and Pierre Waggener—the larger part being given by Mr. Newlands. The situation was considered an admirable one."

At the next Diocesan Convention, held at the Church of the Epiphany in Washington, on May 18, 1892, the Bishop devoted a good deal of his address to the Cathedral project, ending with these stirring words:

"We may see the beginning. But great institutions take generations for growth. For myself, I am too near three-score and ten to hope to see much of it. I am content to do the part of mere beginning which God's providence, through a Churchwoman's generous gift of loving faith, has put upon me. I plead for sympathy, encouragement, and help, not for myself but for the grand effort to further the cause of our Lord."

The small group which had thus far acted without any authority, save such as they had informally created by themselves, took up the practical considerations of Cathedral organization.

The initial question was: what kind of a Cathedral shall it be? There were then existing in America three distinct types.

First: in several large cities a parish church had been elevated to a Cathedral but retained all the features of a parish. These were merely glorified parishes, with definite limitations.

Second: there were a few Cathedrals, such as that at Garden City, Long Island, which had some of the characteristics of a Cathedral (such as an Episcopal residence, Diocesan Schools and a Library) but which still retained a Cathedral congregation and parochial agencies.

Third: There was only one Cathedral project, then being developed in New York City, which had eliminated all parochial features and was being modelled after the English type, save only that the Bishop of the Diocese and not the Dean was in supreme authority.

This was distinctively a diocesan Cathedral.

The group at Washington, after careful consideration, came to the conclusion that inasmuch as the proposed Cathedral would be at the Capital of the Nation, it must therefore cease, so far as possible, to be parochial or diocesan and be *National*.

Hence it was early though unofficially styled: "The National Cathedral."

The founders decided to look to the Congress of the United States, and not to the Diocese of Maryland, for legal authority to create and to conduct a Cathedral at Washington. This was something radically new and had no parallel anywhere.

On January 8, 1893, an "Act to incorporate the Protestant Episcopal Cathedral Foundation of the District of Columbia" was approved; and the informal Cathedral group thus became a corporate body, duly constituted and empowered for action.

The original clergymen and laymen had enlarged their number to represent other sections of the United States. Their names as incorporators ought ever to be held in grateful remembrance:

The Right Reverend William Paret, the Reverend J. S. B. Hodges and William Keyser, of Maryland; the Reverend George W. Douglas, the Reverend Randolph H. McKim, Melville W. Fuller, William S. Cox, Thomas Lincoln Casey, John G. Parks, John M. Wilson, Henry E. Pellew, John A. Kasson, Charles C. Glover, George Truesdell, Edward J. Stellwagen, Alexander T. Britton, Calderon Carlisle, Henry E. Davis and Theodore W. Noyes—all of the City of Washington; Levi P. Morton and William C. Whitney of New York City; George W. Childs and Brinton Coxe, of Pennsylvania; the Reverend John S. Lindsay of Massachusetts; Marshall Field of Illinois; the Honorable George F. Edmunds of Vermont, and George W. Custis Lee and William Wirt Henry, of Virginia.

The incorporators elected a board of trustees, twelve in number, with Bishop Paret as its president, ex officio. Those who constituted this board were chosen from the incorporators from Maryland and the District of Columbia. The Reverend Dr. Hodges, however, declined to

serve and the Reverend Arthur Chilton Powell, Rector of Grace Church, Baltimore, was elected in his place.

The first work of the board was to frame a constitution under which it should work. This was committed to the Reverend Dr. Douglas and Senator Edmunds who, on the 5th of December, 1894, submitted the "Constitution and Statutes" which were adopted at once.

The name of the Cathedral was adopted: "The Cathedral Church of St. Peter and St. Paul" and the Reverend Dr. Douglas was elected Dean and Chancellor, thus recognizing the remarkable influence he had exerted in the formation and early development of the Cathedral Foundation. Ill health soon necessitated his retirement from active service in the ministry; but it is true to say that he and Bishop Paret were outstanding among the great beginners of this national enterprise.

The promotion of the Cathedral project unexpectedly called forth the question: "Shall a new Diocese of Washington be created?" Bishop Paret submitted it for consideration at the Diocesan Convention held in Emmanuel Church, Baltimore, on May 31, 1893. Declaring his deep devotion to the Diocese of Maryland, he frankly admitted that the time for its division had arrived; and he recommended that a special committee be appointed to consider this important subject and to report to the next convention. By a unanimous vote this recommendation was adopted. The Bishop appointed the Reverend Arthur C. Powell, the Reverend J. S. B. Hodges, the Reverend A. C. Haverstick, and Messrs. Henry E. Pellew, Bernard Carter, Lloyd Lowndes and Skipworth Wilmer on this committee.

The Cathedral promoters were cheered greatly at this period by the promise of Mrs. Phoebe Apperson Hearst, made through the Reverend Dr. Douglas as her rector, to donate \$175,000 for the erection of a Cathedral School for Girls on the Cathedral Site as this should be determined, some opposition to the site already accepted having arisen.



THE RIGHT REVEREND WILLIAM PARET

At the next session of the Diocesan Convention the committee reported: "The division of the Diocese of Maryland is not only advisable but necessary; and to delay it longer is to imperil the best interests and progress of the Church."

There was at that time, in the possession of the Diocese, an Episcopal Fund amounting to \$100,000; and it was decided to allot one third thereof to the new Diocese. This meant that the new Diocese must raise an additional \$65,000 and the old Diocese \$35,000.

The Washington committee, under the leadership of the Reverend Dr. McKim, met with success and obtained the allotted amount as an evidence of "the spirit and loyalty of the Churchmen and Churchwomen of the Washington parishes," so they reported to the next Convention, held in the Church of the Epiphany, Washington, on May 29, 1895.

But the effort made in the old Dio-



GEORGE WILLIAM DOUGLAS

cease was not so successful, inasmuch as the proposed division would, necessarily, impose greater financial burdens in the future for the aggressive conduct of its work. The Maryland committee was able to raise only \$20,000. But "Providence," as Bishop Paret believed, intervened and a few days before the date set for the Convention word was received that Mrs. Charles Spaight Keerl, a communicant of Grace Church, Baltimore, had devised in her will the sum of about \$100,000 to the Convention of the Diocese of Maryland, without any conditions.

As soon as this generous bequest was made known to the Convention, the division of the Diocese was ratified unanimously.

In his "Reminiscences," Bishop Paret comments thus:

"One of the very pleasant things in this division was the loving spirit shown throughout, and especially in the resolution unani-

ously passed, that we should give to the new Diocese, which took less than one-third of the territory, one-third of our invested funds up to the day of the organization of that Diocese. It was an act of loving liberality never equalled before or since. The mother Diocese sent out its daughter, not weak but richly endowed; having, with its own contributions an endowment fund much larger than that of the mother Diocese."

At the General Convention, meeting in Minneapolis on Oct. 8, 1895, the division of the Diocese of Maryland was formally approved and the Diocese of Washington was created.

The laws of the Church made it necessary for Bishop Paret to decide whether he would remain the Bishop of Maryland or become the Bishop of Washington. It soon became known that he was inclined to prefer the new Diocese, owing to its small size and his deep interest in the Cathedral project. Indeed he spent a day in Washington in search of a suitable residence. This led his Baltimore friends to lay stress upon the tremendous burden which the Cathedral enterprise would necessarily involve, inasmuch as it must seek national support. He learned that he must travel constantly and raise hundreds of thousands of dollars before the work of construction could be begun. As he was then almost seventy years old, he decided to remain the Bishop of Maryland, to the great satisfaction of both Dioceses. In his "Reminiscences," he states his decision thus:

"On the Division of the Diocese I passed over the whole Cathedral property to the Bishop of the new Diocese. That Cathedral work was the strongest influence for determining my choice. I felt that I did not have the special qualities for a Cathedral builder. I knew the task would be very burdensome, and that I was too old to undertake it and must leave it to others."

On the 4th of December, 1895, the first Convention of the Diocese of Washington was held in St. Andrew's Church and on the third day the Rev. Henry Yates Satterlee, then Rector of Calvary Church in New York City, was elected Bishop. He was consecrated in Calvary Church on March 25, 1896, with Bishop Paret participating in the service. \* \* \*

Did Bishop Satterlee rejoice to accept all this "Cathedral Property" which Bishop Paret and his co-laborers had secured in the short space of four years? Yes, with one exception. He questioned the site and led the board of trustees to prefer Mount Saint Alban, which was acquired in 1898.

But this imposed a serious burden upon him as no sum was in hand to pay the purchase price of \$250,000. By the sale of the old site and through donations received from personal friends, \$100,000 was raised and the purchase effected; but the new Bishop had to make himself personally responsible for the balance, which was secured by a mortgage. Bishop Satterlee found it necessary to present the Cathedral need to men and women in many parts of the country. Deciding to do this largely through parlor meetings, he made his first appeal at Baltimore, where he requested the rector of Grace Church (who had been a trustee) to arrange two meetings, one for women and another for men. The first was held in the spacious residence of Mrs. Henry Barton Jacobs and was attended by many of the prominent women of Baltimore. The meeting for men was held in the residence of William Keyser, who had been an incorporator and was the Senior Warden of Grace Church. Many leading men of Baltimore were present. Bishop Paret presided and made an earnest appeal for the Cathedral project.

At both meetings Bishop Satterlee was attended by the Reverend Alfred Harding, D.D. (his successor as Bishop of Washington), who displayed the architectural designs and sketches as Bishop Satterlee talked.

These initial meetings aroused so much enthusiasm and secured such financial results that Bishop Satterlee went on his way greatly cheered; but it took several years to secure the large sum necessary to pay the mortgage, which was done on September 28, 1898.

Bishop Paret and his co-laborers did a wonderful work of construction. True, they erected no buildings; but



ARTHUR CHILTON POWELL

they laid a strong foundation—deep and broad—upon which the Cathedral group is being gradually erected. Several of the buildings, as early pictured in the Bishop's convention address, are already completed and in use. The Episcopal Residence, the National Cathedral School for Girls, St. Albans, the National Cathedral School for Boys, the Library (first wing), one of the homes for retired clergymen, and the unique College of Preachers—all these are in existence and doing a fine work. And the magnificent Cathedral Church, the crowning feature and glory of the whole Foundation, is so far erected that it is in daily use and administering to the multitudes who, from all sections of our land, throng its sacred courts.

The Cathedral Foundation at Washington is now one of the largest and most useful Foundations in America; and, possibly, in all the world.

## In Memoriam

### FLORENCE BROWN BRATENAHL

**D**EATH came unexpectedly to Mrs. G. C. F. Bratenahl, widow of Dean Bratenahl, on May 14th in Emergency Hospital, Washington, D. C., where she had undergone an operation. The funeral service was held three days later in St. Paul's Church, Cleveland, Ohio.

As was said years ago about the memorial to Sir Christopher Wren in St. Paul's Cathedral, London, one has only to look about Mount Saint Alban to be reminded of Mrs. Bratenahl. The

Bishop's Garden, with its Shadow House, the Pilgrim Steps and their noble planting of boxwood, the secluded cloister garth in the College of Preachers building, the Cottage Herb Garden adjoining the Temporary Baptistery—all speak of her genius as Landscape Architect and her devoted service as Chairman of the Garden Committee of All Hallows Guild.

So "in memoriam," let the friends of the Cathedral read once more some of the inspired words she wrote about Mount Saint Alban:

#### *A Foreword: The Hill's Heritage*

*"He will have a heritage of joy while he climbs the ascent. . . . He begins to link himself with the Beauty that lies in and beyond the beauty of earth, like light in a flower; and intuition begins to dawn in him that this Beauty, or Love, is not only above all things, but in them, permeating them. . . . When each breath is drawn in this eternal atmosphere, now and forever are one; today and in a million years, here and beyond the uttermost star, we are in the heart of God."*

Those of you who know the out-of-door world of Mount Saint Alban, or those of you who have been here in imagination, do you not feel that this hill-side of the National Cathedral has truly something to share? Is there not "more on this airy hill than can be seen or touched or heard?" Is there not something beyond the depth of its native woodland with the chant of its forest, "every leaf conning some memory of profundities whence it has come"? Something beyond that wide expanse of vision from the crest of the slope, as one stands by the Peace Cross, viewing the city below, transfigured there in distant shafts of radiant light. Something even deeper than the outward beauty of a garden, that quiet enclosure where so many seek refreshment

from the stress of confusion and noisy strife. It is not of the Cathedral itself of which we are now thinking, glorious as it is in its sky-soaring freedom, drawing unto itself, by the power of its appeal and by the strength of its witness, countless pilgrims and ardent worshipers. But it is not of the Cathedral at this moment we would speak but of what forms its approach, of what lies at its very threshold: its out-of-door world and the atmosphere that is to be found here: the spirit of this hill, its very soul, its heritage.

And to this, though not complete if isolated by themselves, all the various aspects of unusual beauty already suggested, contribute as in a great harmony. The forest, the hilltop and its visions, and the enfolded mystery of the garden.

Peace, beauty, reverence. The hill's heritage through the years. Surely to be cherished. Yes, assuredly to be preserved, widely shared. And to carry on through the centuries. Who knows but what the days beyond our own may have a need more poignant than the urgency of this hour; a soul-hunger craving for stillness, "an absolute holy stillness, in the hush of heaven," lest there be lost the sound of an Answering Voice.

. . . "Here some calm Presence takes me by the hand and all my heart is lifted". . . .

*By Way of Introduction: Let's Follow a Garden Path*

Here is an idle question. We wonder, shall we ask it? What harm! The day is alive: sunlight, early bird-song with love in the heart are all that really seem to matter. That's just it. That is tangled up with what we would ask: a garden question, not in the books; but perhaps you may know. Do you suppose that Spring with all her surprises is ever herself amazed at what she may find? As we look at this garden today after only the brief span of a year we cannot help but feel a thrill, a bit of wonder at what has chanced to transpire. Beauty somehow slipped in unawares, the beauty of youth: those young things with their promise of tomorrow; and the beauty of age: other days that, forgetting to sleep, crept along garden paths, adding centuries as it were over night. Pine, Box, Yew, Holly: giant shafts of green, far-flung shadows, density of leaf, picturesquely growth; ancient stone, mellowed brick, roughly hewn timber; youth is no rival but rather a complement in this Garden for the Ages.

This then is what Spring will find. There's a turn in the path with steps leading down. Will she feel our own thrill and joy? And surprise? We wait: a bit eager. Is there anything quite like her smile or the awakening at the touch of her hand?

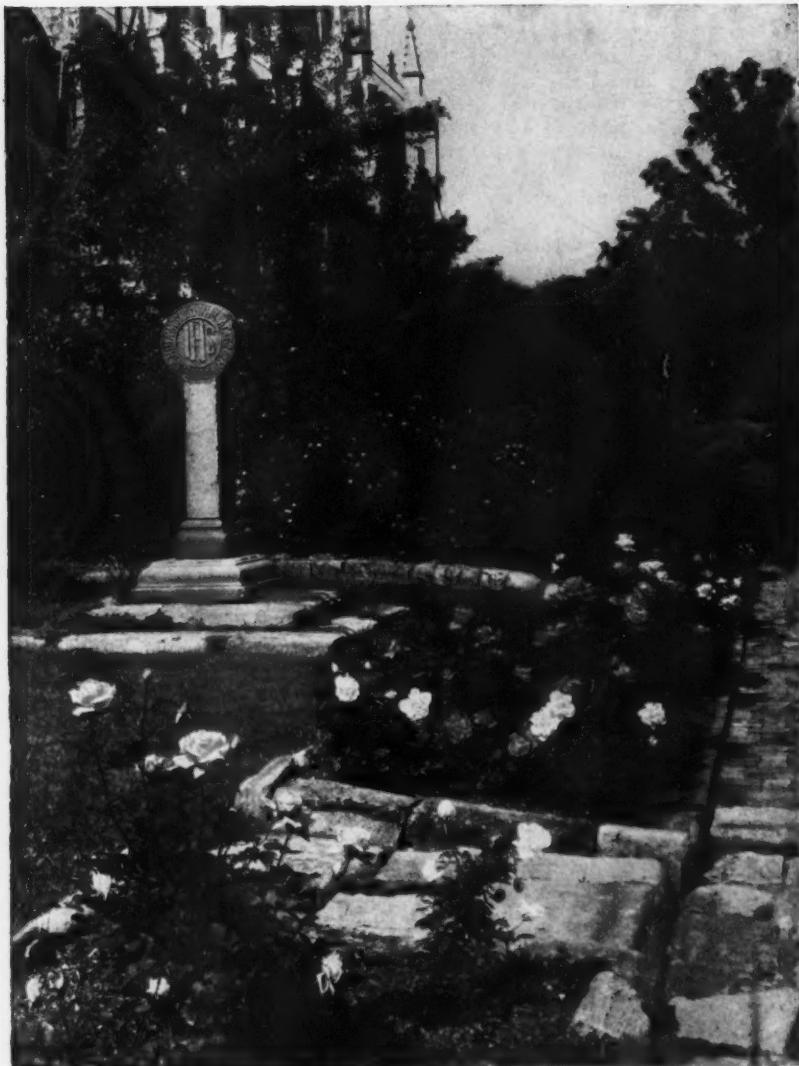
But more than this is to be found here, far more than the outward beauty that lies before us. A mist envelops; a veil softening all outlines into mystery. And as we choose paths that carry us deeper into the heart of the garden, the great Cathedral towering above, something seems to transcend it all: the spirit of the garden. Can we then find in this out-of-door world some expression, some symbol of the faith by which we live? This hillside in its original purchase and purpose was set apart as hallowed ground. What of this portion of its acreage, this Boxwood Sanctuary that so many hundreds have shared in developing?

Does not something of the spirit of their offerings enter into its peace, the human effort and aspiration reaching out to Whom all our efforts are dedicated?

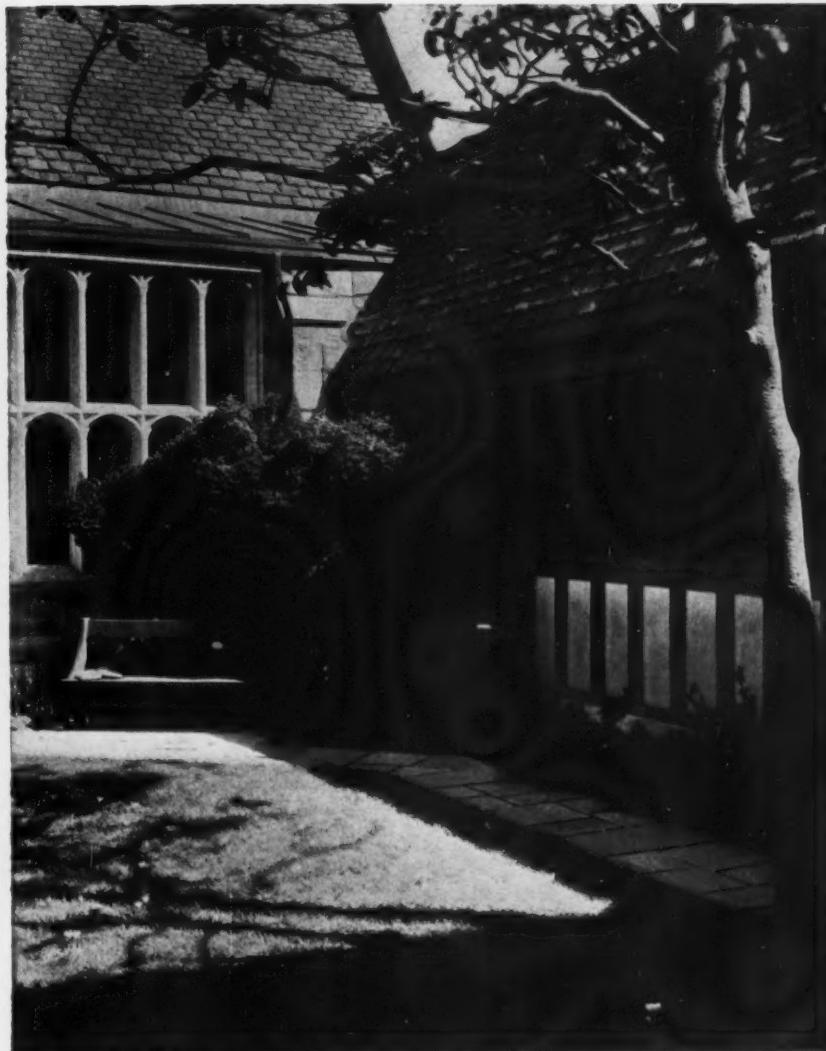
We now begin to feel the garden rather than see it. Pine, Box, Yew, Holly, the color of flowers seen dimly and the fragrance of Roses and that ancient Font of Charlemagne's time; worn paths under our feet, with moss-covered copings; all are there, they all contribute, we feel their spirit, but they do not lead. But at the far end something seems to beckon. Beyond a level stretch of turf, our steps silenced after the sound of them on rudely cut stone, a shaft rises and seems to draw us.

Centuries old, this "round-headed" or "Wheel Cross" is one of those rare survivals of the early days of the Christian faith: ancient Gaul or the west coast of Britain. This great gift comes to us from Mr. George Grey Barnard of New York just at the very moment when the garden's development nears its completion. And because this cross bears on its surface the letters IHS, the sacred monogram, it stands as a definite sign to Whom the Cathedral and this hillside belong.

Often erected in ancient times at the crossroads or as boundary markers or by a lonely wayside for a moment of rest and devotion, these crosses were welcomed by pilgrims as guards and guides along a way of peace to the church. Placed here now in an utterly new world, in the midst of a complexity of shifting standards, will it perhaps mark a crossroads in some of our lives? Which way shall we choose? Can a garden then hold more than the momentary beauty of an idle hour? The carved circle of this cross has inscribed within it, in Latin, these words from a Psalm: "Our soul is humbled even unto the dust." And a writer, Wyken de Worde of the fifteenth century, might add for us another thought:



ROSES IN THE BISHOP'S GARDEN; THE WAYSIDE CROSS WITH THE CATHEDRAL ABOVE  
To the east of "Hortulus; the Little Garden" is a Rose Garden. A turf panel in the center forms a quiet approach to the dominant feature at its far end: the Wayside Cross, a rare survival of the early days of the Christian faith in France. A round-headed or wheel-cross, it carries the sacred monogram, I H S, thus marking the dedication of the Bishop's Garden. An inscription encircling these letters, translated from the Latin, reads: "*Our soul is humbled even unto the dust.*" Each rose plant represents an individual gift or offering, as well as the trees and shrubs. These gifts are all recorded in the "Garden Book of Remembrance."



THE CLOISTER GARTH OF THE COLLEGE OF PREACHERS WITH ITS ANCIENT MAGNOLIA

At a delightful point in relation to the East Cloister, its branches overhanging the roof and creating shadow patterns on the walls and level lawn, is this picturesque magnolia, *grandiflora*. It was found in the front doorway of a shabby shanty near the Capitol. While the building of the College of Preachers was under construction this 25 foot tree, weighing 9 tons, was literally dropped into this Court over a 15 foot wall; an unusual and difficult operation. A few months later it bore fragrant blossoms while today it looks as though it had always been there, its large glossy leaves green through the recurring seasons. It will help carry on through the years the spirit of this Cloister Garth: a "Space of Peace" with a spirit all its own. With its feeling of great age: Old English boxwood in unusual and irregular forms, ivy on buttressed walls, the fragrance and delicacy of old fashioned flowers, it is hard to realize that the development of this garden took place only a few years ago. In July, 1930, this Cloister Garth, designed by Mrs. G. C. F. Bratenahl, then Landscape Architect for the Cathedral, and executed by the Office of All Hallows Guild, was honored by being awarded the Renwick Achievement Medal of the Garden Club of America.

"For tys reason ben crosses by ye waye  
than whan folke passyng see ye  
eroysses, they should thynke on Hym  
that dyed on ye crosse, and worshippe  
Hymn above al Thynge."

Spring, in this present year of our

Lord, will find here, we are sure, many surprises. And with the warmth of lengthening light that she brings we know the beauty that she will awaken. But it is Another who quickens. And in a garden, as elsewhere, there is nothing like the touch of His hand.



THE POOL WITH A FIFTEENTH CENTURY RELIEF PLACED JUST ABOVE IT

#### ALL HALLOWS GUILD GIVES ITS BEST

A whistle blows. The long arm of a mighty derrick moves. Deliberate in its measured reach, it lifts a load of stone for hungry walls. A silhouette against the sky, in circling clouds of engine smoke: dark figures move about aloft the growing Choir;—each of the many men with his own bit of work. Below, a different scene, with vast foundation area of cavities that must be fed: the daily bread of concrete,—steady stream flowing by modern invention down long troughs. And soon a miracle is wrought: security for Cathedral walls and towers for all the years to come.

A year of this has come and gone: spring, summer, autumn, winter, and now spring. And in the cycle of twelve months such changes have been brought to pass, almost beyond belief. To one of you who, within this year's span, has been denied a glimpse of it except from sickroom windows across the way,—to such an one to walk about once more and view it all from every side, is an experience full of joy. So much to see, so much to do, so many plans that carry us far into the future. Fair future it should be, for "the hill of Zion is a fair place."

A place full of natural beauty, free to all people permanent for all time; a hillside where we may not only see rise man's noble effort to express our faith in stone, but where also, in an atmosphere of peace, we may "watch God's blessing spring out of the earth."

Hallowed ground: every inch of this wooded hillside, overlooking a Nation's Capital,—set apart forever for the working out of an ideal. And towards the care and beautifying of this ground All Hallows Guild gives its best.

*A Hillside with a Pilgrim's Way*

*"In the forest are many voices, and no man riding under the leaves hears the same voice as his companion. For they are diverse as the steep winding paths up into Heaven-Town, to which no man can come by any other way than that his own torch shows him. . . . For though one says, 'Come thou through the brake fern, there to the left,' and another says, 'No, yonder by the great yew-tree!' and a third crieth that he must go through the deep heather, yet he knows that his one only way is by the Christ-thorn gleaming above the chasm. . . ."*

A city has its own voices. And new sounds develop, distressingly increasing, between the echoing surface of concrete walls. Man-made, the product of the slow process of his civilization, the city contributes but with cruel sacrifice. In the confusion of raucous cries, the unending grind and groan of traffic; heavy truck, motor bus, the whirr of airplane, the thunder of hidden subway, how can be distinguished any other message than the noise that arises from conditions of chaos? Beauty may indeed try to express itself, attempting to evolve new forms in its soaring in the skyline of successful commerce. Ideals may endeavor to be wrought out in the terms of a mammoth-scale philanthropy. But can the individual find his own soul or hear his own hesitant voice within the confines of a crowded metropolis? Even the air he breathes has lost all quality of its wholesome leafy passage through forest tracts or across open sea.

A nation has its own voices, made multiple in these latter years by a magic that has not yet worn off its first surprise. To millions of unseen listeners it carries nation-wide and beyond our own shores. But often the tangle of invisible wires creates further tangles in an individual mind. Overfed by many conflicting ideas; what to believe, in whom to have faith? To turn

off an instrument isn't enough to escape its vibrations. Here, everywhere. And here to stay. But that voice, is it satisfying? Surely something is craved beyond the monotony of its daily tone.

The heart has its own voice. Unheard, perhaps unguessed. Nevertheless it desires to find utterance as well as seek an answer. Though unexpressed in outward words and but dimly recognized, it has power to inflame the imagination, create action, and impel a definite choice in all that life offers. So still, so small and yet with such a penetrating depth, it may be heard in spite of overwhelming inrushes of dissonant sounds of city and of nation. It brings its own atmosphere, clarified as by mountain air, and far reaches of distant horizons. Why is it, it prompts you to climb and seek the great out-of-door world for better breathing and a happier understanding? . . . And more than this. There is often more. A gleam through the trees as the pilgrim climbs upward. There is further to go but this Voice doesn't falter. Here is the path as it mounts the wooded Hillside. What is to be found on its crest, at the end of the Way?

*"The great oaken boughs were a little leafy with young red leaves, and they spread and towered in the quiet, minding them of the centuries, aye, minding them of the hour that was so still, a thousand years gone and more when the midnight grew sudden-sweet and small flowers were where had been none, and bells spoke in the meady, golden air, and the thin echo of voices came upon the land—*

*"'Pax vobiscum! Christus natus est' . . .*

*"The oaks called it to mind. Though storms ravened, they seemed ever at their orisons, and never did I come there but a stillness fell upon me. . . .*

*"Hearing, beneath the sea-voices of the high boughs—*

*"'Christus natus est' ". . .*

## GEORGE CRAIG STEWART\*

**H**Igh ideals that would assure permanent world peace, based on justice and kindness that would heal the quarrels among religious faiths by courtesy and good will and that would unite scientific and spiritual forces for the progress and happiness of mankind, animated the late George Craig Stewart in his life-time labors for humanity."

Thus spoke Bishop H. P. Almon Abbott of the Diocese of Lexington, Ky., former rector of St. Chrysostom's Church of Chicago and associate and personal friend of Bishop Stewart, at the memorial service held at St. Luke's Church of Evanston for the man who ten years ago was consecrated Bishop of the Chicago Diocese. Several bishops from other dioceses, hundreds of clergy and laity of Chicago and northern Illinois and many friends of the prelate crowded the Evanston church, which he built, in tribute.

"The Chicago region knew Bishop Stewart best and thereby loved him most," continued Bishop Abbott. "It was here that he spent his distinguished ministry. Here he labored for more than a third of a century, first as a priest, then as bishop. But his influence reached far beyond diocesan bounds. It was literally world-wide, for he was known and loved in Europe, Asia and elsewhere for his service for church union and permanent peace.

"Bishop Stewart had outstanding ability, energy, and judgment. Yet it

is the quality of his life revealed in his ideals for which we treasure his memory the most. He believed, lived and served in the light of eternal life. He knew that spiritual destruction, which is death of the soul, would invalidate the moral quality of the character of God.

"He had great quality of mind. He was a man of giant mental stature. Yet in heart and soul he was even greater. He served the lowliest mission and the strongest church with equal fervor. The poor and the rich, the ignorant and the intellectual, the high and low in all walks of life were equal souls before God to him. He has built a Cathedral of granite in service to city, state, nation and the world."

The memorial rites marked the tenth anniversary of the consecration of Bishop Stewart as the head of the Diocese of Chicago. It took the form of a solemn eucharist at St. Luke's Church—it was known as a pro-Cathedral during Bishop Stewart's lifetime, but returned to the status of a parish church at his death—celebrated by Suffragan Bishop Edwin J. Randall, acting head of the diocese until the election in September and the consecration thereafter of the newly elected bishop.

Earlier eucharistic services in many Episcopal churches of city and suburbs were held as a memorial to Bishop Stewart.

\*Article by William F. McDermott in *The Chicago Daily News* on June 18, 1940, in tribute to the Bishop of Chicago.

### PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL



LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfilment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

## First Lady Applauds Second Annual Flower Mart

THE high moment of the Flower Mart held on the Pilgrim Steps at Washington Cathedral on May Day, under the auspices of All Hallows Guild, came with the arrival of Mrs. Franklin D. Roosevelt; with her came the rain, too,—tons of it! Nothing daunted, she stepped under a proffered umbrella, made a thorough tour of the Mart and pronounced the sight one of the most beautiful of its kind she had ever seen.

Before departing, Mrs. Roosevelt made a gift to the fund for maintaining the Bishop's Garden. As Honorary Chairman of the Women's Committees of the National Cathedral Association, she has been interested in completing the North Porch of the Cathedral and received the state regents and committee members at the White House several years ago.

The visitors to the Flower Mart this year were a veritable "Who's Who of the Nation's Capital," augmented by pilgrims from many states.

Uncertain weather during the morning hours kept the Garden Guild officials and the Cathedral staff anxious lest rain spoil all the joy of the day. Except for the heavy shower while Mrs. Roosevelt was there, however, no rain fell during the actual hours when the event was in progress.

The First Lady watched with smiling interest the May Pole dance by girls and boys from the National Cathedral Elementary School at Beauvoir. Although the rain splashed down on their young faces, they shook it off with a laugh, and kept right on dancing. The young dancers included:

Connie Bingham, Robert Bradner, Anne Clague, Dorothy Dodge, Joy Ellieott, Joanne Holbrook, Joseph H. Levi, Jr., Jonathan Lindley, Michael McSherry, Lalla Mead Pearson, Alice Blake, Marjorie Mengstierne, Holly Reynolds, Richard C. Ridgeway, Robert Shorb, Susan Vance, and Keister White.

The crowd of visitors was as large, if not even greater than at the first

Flower Mart in 1939. Among the spectators and purchasers were members of the Women's Committees of the National Cathedral Association, of the Chapter and Council, of the National Cathedral Association who had come to Washington to attend their annual meeting on the next day.

The Bishop of Washington and Mrs. Freeman, Mrs. Woodrow Wilson and Mrs. Nicholas Longworth were on hand, while Mrs. Henry A. Wallace, wife of the Secretary of Agriculture, and Madame Hjalmar Procope, bride of the Minister of Finland, and Mrs. Owen J. Roberts, wife of the Associate Justice of the Supreme Court, were among those serving at the colorful booths.

Too much praise cannot be given to the officers of All Hallows Guild, the Flower Mart Committee headed by Miss Bell Gurnee as general chairman, and all the volunteers who participated. The Garden Clubs in Washington and vicinity not only sent handsome exhibits but committees to supervise the booths as well.

Mrs. John H. Gibbons, president of the Guild, to whose suggestion was due the first Flower Mart, was unable to be present. On the general committee with Miss Gurnee were Mrs. Daniel W. Knowlton, second vice president of All Hallows Guild; Mrs. George Wharton Pepper, Mrs. Henry Leonard, Mrs. Charles Warren, and Mrs. Walter R. Tuckerman.

The judges, who had a hard time to decide the winners among the booths were Mrs. Fairfax Harrison of Belvoir, Virginia; Miss Rose Greely, landscape architect, and W. H. Youngman, garden editor of *The Washington Star*.

The first prize went to the boutonniere booth arranged by a committee of which Miss Rosalind Wright was chairman.

Second prize was awarded to the vegetable and fruit booth of Mrs. Charles Warren; and the third prize was taken by the Sandy Spring Gar-



Photo by Underwood & Underwood

FIRST PRIZE WENT TO ROSALIND WRIGHT AND BOUTONNIERE BOOTH  
With other awards to vegetable and fruit booth of Mrs. Charles Warren and the "Kitchen Cupboard" of  
the Sandy Spring Garden Club.

den Club for its "Kitchen Cupboard" featuring preserves and other delicacies prepared from recipes of the Maryland Quaker families, famed for their culinary skill.

The judges gave honorable mention to the seedlings of Mrs. Howard C. Davidson's booth, the decorated flower cart of The Trowel Club of Wesley Heights, and the display entered by the

Community Garden Club of Bethesda, Maryland.

Those seeking refreshments gathered at gaily decorated tables of the tea committee. Mrs. Owen J. Roberts served as chairman, having as associates:

Mrs. Mahlon Pitney, Mrs. Warren Austin, Miss Anna Mitchell, Mrs. Charles M. Lea, Mrs. Warren Snider, Miss Alma Ruggles, Mrs. Hoffman Philip, Mrs. Van Ness Philip, Mrs. Sherman Flint, Mrs. Price Whitaker, Mrs. Reginald Huidekoper, and Madame Kaathoven.

Mrs. Mead Fletcher and Mrs. David N. Yerkes assisted the committee at the tea tables. Mrs. Daniel W. Knowlton and a committee served luncheon.

On the garden gadgets committee, headed by Mrs. Charles L. McNary, were Mrs. Henry Leonard, Mrs. Ralph O. Brewster, and others.

The exhibits and those in charge of them included:

The Garden Club of Fairfax, Virginia, had Mrs. Frederick D. Richardson as chairman and committee members: Mrs. Anne Cureton,

Mrs. Lenning Sweet and Mrs. Douglas Murray.

The Community Garden Club of Rockville, Maryland, had Mrs. Eugene Wiley Scott as chairman and committee members: Mrs. Edward L. Morrison, Mrs. Harry Gormley, Mrs. Henry Lattimer, Mrs. W. Yocum and Mrs. Frank Davis.

The Montgomery Farm Women's Co-operative Market, Incorporated, made its first appearance at the Mart this year. Mrs. Elsie Daniel from Poolesville, Maryland, and Mrs. Anna Waters of Germantown were named by the president of the corporation to serve at the booth.

Mrs. Howard C. Davidson had charge of the attractive seedling booth.

Miss Gurnee presided over the booth devoted to the sale of the Cathedral stained glass vases and containers. Madame Procope served as her assistant.

Mrs. James Taylor had charge of the gingerbread booth.

On the committee named by Mrs. Raymond Lee Wolveen, chairman of the Cottage Herb Garden booth, were Miss Helen Jones, Mrs. John Beach, Mrs. Richard Shands, Mrs. Philip Herbert Frohman, Miss Phyllis Snyder, Mrs. Lucien Booth, Miss Caroline Barkslow, Mrs. Ashley Curtis, Mrs. William Earle Clark, Mrs. James Henderson, Miss Jane Freeman, Miss Emily Mitchell, Miss Lucy

## The Pilgrim's Prayer\*

*O LORD, OUR HEAVENLY FATHER, we beseech thee that thou wilt be our guide through all the changes and chances of this mortal life. Be with us as we make our pilgrimage in this thy house. Fill our hearts with reverence and the love of thy name, inspire us with devotion to thy kingdom, and finally when the days of our earthly pilgrimage are accomplished, bring us into thy house eternal in the heavens, there to dwell forever and go no more out; through Jesus Christ our Lord. Amen.*

\*Footnote—Printed on a leaflet with "The Pilgrim's Song"—Psalm 122—on the reverse side, this prayer is presented to pilgrims on the occasion of their visit to Washington Cathedral. Groups of pilgrims desiring to combine a devotional service with their visit are cordially invited to write to the Dean, care of the Cathedral Offices, Mount Saint Alban, Washington, D. C.

Adee, and Miss Constance Ellen Tyler.

Mrs. William H. Hough was chairman of the prize winning booth, the "Country Cupboard," entered by the Garden Club of Sandy Spring, Maryland.

The chairman of the committee named from the Women's National Farm and Garden Association was Mrs. Rene Jones Taylor of Georgetown.

Mrs. Charles Warren had a committee which she called her "vitamins," because they had to do with such health-giving items as fruits and vegetables. In this group were Mrs. Albert P. Niblack, Mrs. J. Harry Covington, Mrs. Henry A. Wallace, wife of the Secretary of Agriculture, Miss Eleanor M. Connolly, Mrs. Borden Covel of Boston, Mrs. Edward Browning Meigs, Mrs. Lewis Clark, Mrs. Stanley Reed, Mrs. Nobel Powell, Miss Elisabeth E. Poe and Mrs. James Helm.

The Community Garden Club of Bethesda, Maryland, named Mrs. William G. Jones, Jr., as chairman. Her committee included Mrs. Randolph G. Bishop, Mrs. Hubert Kleinpeter, Jr., Mrs. William J. Norfleet, Mrs. Alfred R. Golze, Mrs. Stuart L. Bailey, Mrs. C. C. Field, Mrs. Fred E. Strine, Mrs. Ben B. Baylor, Mrs. Thomas L. Peyton, Miss Helen D. Jones, Mrs. M. D. Davidson, Mrs. Samuel A.

Syme, Mrs. George Bush, Mrs. John A. Dickinson, and Mrs. Charles Dallett.

The Trowel Club of Wesley Heights used the gaily painted red and blue cart again this year, with Mrs. Dion Birney as chairman. Her committee included: Mrs. Paul Putzki, Mrs. A. P. Reeves, Mrs. Douglas Rollow, Mrs. Walter Guy, Mrs. Guy Leadbetter, and Miss Bertha Marsh.

Miss Rosalind Wright, who proved to be the first prize winner, added a colorful note with her boutonnieres saleswomen in their peasant costume effects: Miss Anne Carter Green, Mrs. H. G. Hunt, Mrs. Richard Sanger, Mrs. Daniel Partridge III, Mrs. Herbert Feis, Mrs. Livingston Hartley, Mrs. Oliver Pender, Miss Helen Clifford, Mrs. Chase Donaldson, Mrs. Thomas Swann, Mrs. Clark Foreman, and Mrs. Donald Hiss.

The Georgetown Garden Club was represented by committee with Mrs. T. Blackwell Smith as chairman and these members: Mrs. Louis Mackall, Mrs. John Talbot, Mrs. Katherine Dougal, Mrs. J. H. Boyden, Miss Katherine Poole, Mrs. Harold Burnside and Miss Emily Mackall.

Mrs. McCook Knox, chairman of publicity for the Flower Mart, reported splendid co-operation from the Washington press.



Photo by Underwood & Underwood

THE TEA COMMITTEE SERVED REFRESHMENTS FROM DECORATED TABLES  
Mrs. Mahlon Pitney (left) and Mrs. Franklin Ellis were among fifteen associates of Mrs. Owen J. Roberts as chairman for this much-appreciated phase of the program.

## The Cathedral Music

By Paul Callaway, Organist and Choirmaster at Washington Cathedral

THE Canon Precentor's stall, beautifully carved out of oak by Irving and Casson, was dedicated by the Bishop of Washington at evensong on Sunday, April 28th. Participating in the service with the Cathedral Clergy were the Reverend Henry B. Lee, Jr., and the Reverend Thomas L. Sinclair, who are brothers-in-law of the late Dr. Thomas Locke Rust.

The inscription on the stall indicates an unseen but exceedingly real contribution to the Cathedral life in the form of the Thomas Locke Rust endowment fund for music, of which the Precentor's stall is the visible symbol. The inscription reads as follows:

A. D. 1938

To the Glory of God and in memory of

David Newton Rust  
1849-1931

and

Mary Locke Rust  
1852-1910

An endowment fund for music in this Cathedral  
has been established by their son  
Thomas Locke Rust  
1877-1937

New developments in the Cathedral's ministry of music are winning the co-operation of musicians and of growing congregations. Following the excellent organ recitals given last year by Robert Barrow, a series of monthly recitals by the new Cathedral organist has been attracting the attendance of many Washington residents. These recitals, given immediately after evensong on the first Sunday of every month through the entire year, already have included works of Bach, Buxtehude, Rheinberger, Reger, Franck, Hindemith, Maleingreau, Gigout, Dupré, Noble and Sowerby. The aim is to present the finest works in the literature of organ music.

It is quite evident from the congregations that there is a growing response to the best in sacred music. As the years go by, and this response is constantly fed by the Cathedral program,

we hope that our income may be augmented sufficiently to make it possible to bring to the Cathedral the finest organists of the world for occasional recitals. Thus will we achieve the best music and the best rendering of that music to be found, and the Cathedral organ will sound forth a message of beauty, peace, and strength to the human soul, and provide another means by which to express the worship of Almighty God through the works of the great composers.

Turning from instrumental music to that of the human voice, a new departure is to be noted in the activities of the junior choir made up of boys who

receive musical training from the Cathedral organist, and from whom are chosen replacements for the regular choir. Heretofore they have been engaged principally in learning hymns, but this year, after several months of training, they were allowed to sing evensong on Monday and Friday afternoons. At first this service was held in the Children's Chapel, and later on in the Chapel of St. Joseph of Arimathea. By this means the Cathedral is maintaining throughout the fall, winter and spring months a service of evensong, sung by choristers every day in the week except Saturday, without placing undue strain on any one group of boys.

On Whitsunday the program of last year was repeated in that massed choirs from a number of non-Episcopal churches in the city sang at the afternoon service. The preacher was Dr. John R. Mott, member of the Cathe-

dral Council. The music consisted of anthems by Bach and Beethoven and congregational hymns. Both the choir directors and the members of the participating choirs have shown the finest fellowship in working out plans for this service. Here is an accomplishment which certainly demonstrates inter-church friendliness.

The Cathedral has been working throughout the year not only for this sort of friendship amongst various communions but also for a stronger diocesan approach to church music within the Episcopal Church. Last autumn, through the leadership and encouragement of the Canon Precentor, some eight or nine parishes were brought into cooperation for a hymn festival, combining massed choirs and congregational singing under the skillful leadership of Hugh Ross of New York City.

In May a conference on Church Music, held on the Cathedral Close, aroused wide interest. Dr. T. Tertius Noble, organist at St. Thomas Church, New York City, lectured on "The Training of Boy-Choirs"; Ray F. Brown, instructor in music at the General Theological Seminary, New York City, on "Simple Music for Small Choirs and Congregations"; and the Reverend John W. Norris, music editor for *The Living Church*, on "Worship." Mr. Brown's lecture has been reprinted in *The Inchoirer*, local journal of the American Guild of Organists for the District of Columbia, and is scheduled to appear in a forthcoming issue of *The Diapason*, national journal of the American Guild of Organists.

Each lecture had an audience of nearly one hundred persons. The conference reached its climax in a festival evensong in the Cathedral, with three choirs of men and boys combined under the leadership of Dr. Noble. Fortunately, this service coincided with the annual meeting of the National Cathedral Association, so that many of the members were able to attend. Dr. Noble took this occasion to present a new anthem, "Lord of the Worlds

Above," which he had written and graciously dedicated to his former pupil, the present Cathedral organist.

The musical program of the service follows:

"Magnificat and Nunc Dimittis in F Minor".....	Paul Callaway
"If Ye Love Me".....	Thomas Tallis
"Greater Love".....	John Ireland
"O Hear Thou from Heaven" (Gloria Domini).....	T. Tertius Noble
"Lord of the Worlds Above" (First Performance).....	T. Tertius Noble
"Let My Prayer Come Up into Thy Presence".....	Henry Purcell

These services of combined choirs in the Cathedral bring forcibly to mind the need for increase in size in the Cathedral's own choir. We are no longer worshiping in the Bethlehem Chapel. We need a choir large enough to lead with dignity and power the worship of the greater congregations which now gather in the Great Crossing and occasionally are numbered by thousands rather than hundreds.

The Cathedral choir should have forty boys and twenty men, instead of the present twenty boys and twelve men. Furthermore, the boys should be able to live at St. Albans School, instead of commuting each day. Our present plan of utilizing as choristers day scholars only, limits us to the vocal resources of Washington and its immediate vicinity; it makes difficult the adjustment of choir and school schedules; it necessitates an undue strain on the boys in daily travel, amounting in some cases to three hours of bus riding and waiting on street corners. This becomes still worse at nights, for some rehearsals have to be held at night in order that the men and boys may rehearse together.

The Cathedral really needs annual scholarships of one thousand dollars per boy to make possible an adequate program. We are using already the Lane-Johnston fund and the Rust fund (mentioned above), and we have received help this current year from another generous friend of the Cathedral. Our present income, even with these

three sources, is far from sufficient.

Meantime, the work goes steadily forward. Besides the developments already mentioned, a glee club has been formed at St. Albans School, for boys who are not in the choir. On three occasions this year, the club has sung with the glee club of the National Cathedral School for Girls. This has come about through the joint endeavors of the two schools and the Cathedral organist. The boys and girls led the schools in a joint Christmas carol service, sang for the annual meeting of the National Cathedral Association, and also for the Arts Day program at the National Cathedral School.

The generous donor mentioned above has made possible an important expansion in the musical program of the Cathedral during July and August. In previous years it has been the custom to divide the choir in half, one group singing the services in July and the other in August, thus giving all choristers and songmen a month's vacation from their duties. This practice has hardly proved successful from a musical standpoint. The choir boys will have two full months' vacation this year, and while they are away the serv-

ices will be sung by an augmented choir of men.

A great deal of plainchant, which is suited excellently to men's voices, will be used, as well as many of the four-part anthems and services from the repertoire of fine church music available for male choirs. We feel this to be a major step forward, because of the fact that the summer services of the Cathedral are as well attended as those at other times, due to the large number of visitors to the Nation's Capital at this season. It is of paramount importance that the Cathedral music be of the best possible quality at all times.

While these activities represent new developments, and this article has tried to deal with achievements rather than hopes, we must remember that the Cathedral's ministry of music is only beginning. We have hardly scratched the surface as yet. Unlimited possibilities await only the continued energies of those who work here and the increasing support of people throughout the country who can see the vision of what service the Cathedral can render to the city, the diocese, the whole Church, and the entire country in a truly consecrated ministry of music.

#### LECTERN AND DEAN'S STALL DEDICATED

The Dean's stall and the new lectern for Washington Cathedral were dedicated by the Bishop of Washington on Sunday afternoon, April 21. This beautifully carved lectern, set on a stone base, supports the Great Bible given to the Cathedral by Mrs. Alexander Mackay-Smith, widow of the late Right Reverend Alexander Mackay-Smith, Bishop of Pennsylvania, and his daughters, Mrs. Carl Boy-ed, Mrs. Charles L. Marlatt, and Mrs. W. B. Watkins. The Bible, given in memory of Bishop Mackay-Smith, is bound handsomely and has his pectoral Cross imbedded in the center of the front cover. This ornament is the more interesting because it was presented to the Bishop by the congregation of St. John's Church, Lafayette Square, of which he was rector at the time of his election to the Episcopate.

The lectern itself includes, among its carved figures, outstanding men from each group of books in the Bible—both Old Testament and New.

As the lectern is a memorial to Bishop Mackay-Smith, so the Dean's stall is a memorial to his wife. It stands just inside the Rood Screen on the south side of the Chancel. With carved canopy and the lion and the lamb carved respectively on the two arms, it forms a dignified and beautiful addition to the furnishing of the Great Choir.

The service of dedication, conducted by Bishop Freeman in the midst of his Cathedral clergy at the time of Evensong, was a solemn and reverent setting apart of these furnishings for the worship of God. Week in and week out they fulfill a utilitarian purpose but because of the skill with which they have been designed and executed, they have also that "extra" of life which men call beauty and which brings the creative impulse in man into close fellowship with the Eternal Creator, our Heavenly Father.

## They Also Serve the Cathedral

### VIII. John Hocking Bayless, Curator of Washington Cathedral

By Elisabeth E. Poe

JOHN HOCKING BAYLESS, then twenty-two years of age, came to Mount Saint Alban in 1930 to join the Cathedral staff as secretary to George Whitney, who was in charge of the Curator's office. Back of him was a public school education, and a brief business experience.

In the next ten years John H. Bayless was to meet, face to face, more than a million pilgrims to Mount Saint Alban.

In groups from ten to 100 they were to pass through the Curator's office at the rate of approximately 250,000 a year.

I asked Mr. Bayless recently to sum up his duties as Curator as he saw them. His answer was prompt and definite.

"The dissemination of information," he responded, "about the Cathedral, offerings and memorials, memberships in the National Cathedral Association, and the handling of all lectures sent out by the Cathedral."

The highest service Mr. Bayless can render, in his opinion, is to put the Cathedral vision before pilgrims in his direct contact. "In the Curator's office," he continued, "I believe that we have the greatest opportunity for Christian missionary work on the Hill, or, in some ways, at any other center in the country.

"One thousand pilgrims, on the average, pass through this office daily. Many come with sorrows and burdens that seem almost too heavy for them to bear. The very force of the Cathedral's compelling beauty makes people come from their tour with new hope and faith in higher things. I have seen persons enter the Cathedral with little apparent interest. During the pilgrimage, however, some spark has been awakened and they express quite natu-

rally the new feelings that have come to them."

Many of these visitors are glad to obtain pamphlets, religious books, and Cathedral publications in the Book Room which is part of the Curator's office. The Cathedral Guide Book with 128 pages and many illustrations and THE CATHEDRAL AGE are favorites.

In former years the visitors found great satisfaction in obtaining pilgrims' medals in the Curator's office. Now Mr. Bayless notices that three out of five want lapel crosses and wear them proudly as if they rejoiced in the chance to confess the faith of Christ Crucified.

The Curator called attention to the recently enlarged and remodelled office in which he has better opportunity to greet the pilgrim throngs and give them the consideration they deserve.

On exhibition there are the architects' working model of the original Cathedral design, a new model of the South Transept, the original water color drawings on interior and exterior views, a perfect ashlar or plain stone similar to those in the fabric and many other objects of interest. A large map indicates the extension of the National Cathedral Association throughout the country. Pilgrims wishing to do so, are privileged to take out memberships and thus place their home towns "on the map." With more than 7,500 members and committee officers, the Association is represented in all states and hundreds of towns and cities.

All offerings made in the Curator's office for memberships, for vases and other objects made from Cathedral stained glass, picture cards of the Cathedral and other items help increase the "living endowment" of the Cathedral—that is, maintenance funds from



Photographs by Lewis P. Waltz

Curator Bayless shows original transparency of great North Transept Rose Window. It will be featured in the Washington Cathedral exhibit, at General Convention of the Church at Kansas City, in October.

friends in contrast to much needed income from investments.

Many pilgrims are delighted to obtain mementoes made from the same type of glass as that used in the Cathedral windows, matching the marvelous colors which distinguish examples of this art created in the Middle Ages. Mr. Bayless pointed out that these objects, "represent a continuation of the glorious traditions of the ancient master craftsmen."

Mr. Bayless was born in Covington, Kentucky. After his parents died in his childhood, he was reared by two aunts, Miss Mary Hocking and Mrs. Frank Hoffman, in Meyersdale, Pennsylvania. Having completed public and high school education and a brief business experience, he came to Washington and was appointed secretary to Mr. Whitney. He remained in that position until 1933 when he became Acting Curator. In 1935 he was chosen Curator.

Mr. Bayless is troop master of Boy Scout Troop No. 5 of St. Alban's Church with a membership of 100 boys, the largest troop in the city of Washington.

Mr. Bayless and Mrs. Bayless have three children: John, Jr., who sings in the Junior Cathedral Choir and longs for the time when he will be old enough to be a Boy Scout; Janeil, aged seven, and Peggy, who is just a year and a half old. Mrs. Bayless was Margaret Elizabeth Rairick of Frostburg, Md.

Several years ago Mr. Bayless found time to attend night classes in Journalism and Economics at George Washington University.

Seeking to tell the story of the Cathedral far and wide, he has delivered illustrated lectures before schools and colleges in and near Washington.

As I left him, after my interview, Mr. Bayless said: "Please tell readers of THE CATHEDRAL AGE how moved the average pilgrim is by the Cathedral message. Many who return to Mount Saint Alban, after a lapse of years, say that their former Cathedral visits have been the high light of their Washington memories. They have looked forward to seeing it again."

*"Where there is no vision, the people perish."*



Mr. Bayless describes the beauty and symbolism of the Rood Screen to a most interested and appreciative group of 4-H Club delegates (see Cover for another picture of this same pilgrimage).

## Golden Wedding Days for Bishop and Mrs. Freeman

**F**AITH as the binding tie in marital relations was the theme repeated again and again at the Appreciation Dinner given by the Chapter, the Council, the Women's Committees and the National Cathedral Association at the Sulgrave Club on May first in celebration of the golden wedding anniversary of the Right Reverend James E. Freeman and Mrs. Freeman.

The actual golden wedding date, April 16, had been observed by Bishop and Mrs. Freeman by a reception to their friends at the Bishop's House.

At the dinner in honor of Bishop and Mrs. Freeman the decorations carried the golden wedding motif in yellow blossoms and white. Attached to each guest's place card was a Pilgrim's medal.

In his remarks at the dinner when he gave thanks to those who had planned the event Bishop Freeman declared: "I have always believed that the Christian faith is the strong tie that binds together in happy comradeship those whose lives are bound together by the ties of matrimony.

"Many changes have come into our lives but my conviction deepens that it is in such homes as I have lived that we find the first line of defense, for everything we most cherish and hold dear.

"Every intimacy I have had," continued the Bishop, "with the finest, strongest men I have known confirms the conviction that in a secure, ordered and stable home is the only soil in which the best that is in us has its genesis and fruition. Men do not come to greatness in schools, forums or the market place unless they have happy, contented, character-forming homes.

"I should be lacking in chivalry did I not add that the mothers and wives are the true architects of fortune, however that fortune may express itself.

"When we were married," the Bishop pointed out, "there were none of the things we have come to regard as indispensables in life—radios, automobiles and motion pictures. Possibly the days before the twentieth century dawned were simpler, homelier in their ways and practices than those that face our young people today; and possibly there were fewer temptations. Domestic life was satisfied with fewer things.

"Religion," concluded the Bishop, "the Christian religion, was the basis of everything. All the standards of home and domestic life were determined by the ideals Christ set forth governing the most intimate relations of life."

Former Senator George Wharton Pepper presided over the dinner as toastmaster. Miss Mary E. Johnston, national chairman of the Women's Committees of the National Cathedral Association, called the roll of the regents and chairmen of Women's Committees. They responded with brief addresses outlining the work of the Committees from Maine to California.

Others who spoke included former Assistant Secretary of State William R. Castle, representing the Cathedral Chapter; the Reverend Doctor William Adams Brown, the Cathedral Council; Walter B. Clarkson, the National Cathedral Association of which he is president, and the Very Reverend Noble C. Powell, Dean of the Cathedral, speaking for its clergy.

Diocesan officials as well as members of the Cathedral staff of clergy and their wives were present at the dinner. Among the members of Bishop Freeman's family present were his son-in-law and daughter, Canon and Mrs. Raymond L. Wolven, and his son and daughter-in-law, Mr. and Mrs. William V. Freeman.

Bishop and Mrs. Freeman date their acquaintance back to their childhood

in New York City when they were neighbors and playmates. When they grew up they became engaged. Mrs. Freeman was Miss Ella M. Vigelius, daughter of Mr. and Mrs. William Vigelius. They were married in her parents' home in New York City on April 16, 1890. The late Reverend Henry R. Freeman, brother of the future Bishop, performed the ceremony and there was but one attendant to the bride, the Bishop's sister, Mary Morgan Freeman, now Mrs. C. I. Lattin of Yonkers, New York.

The best man was the Reverend Daniel Hoffman Martin, a Presbyterian minister.

Their first home was in Yonkers, New York, and Bishop Freeman was a railroad accountant at the time.

Four years later, through the influence of the late Right Reverend Henry Codman Potter, Bishop of New York, the young business man was ordained to the diaconate on May 20, 1894.

Bishop Freeman's first clerical post was as assistant at St. John's Church, Yonkers, where he was placed in charge of the new Chapel of Saint Andrew's.

There he began a lifelong spiritual service to men in the everyday concerns of human life.

Three children were born to Bishop and Mrs. Freeman. The eldest was a daughter, Mary Freeman, who married Clyde Palmer Jaffray of Minneapolis, while Bishop Freeman was rector of St. Mark's Church there. Mr. and Mrs. Jaffray had three children, Mary, now Mrs. Earle Savage, and two sons, Clyde Palmer Jaffray, Jr., and James Freeman Jaffray, now undergraduates of Yale. Mrs. Jaffray died in 1923.

The Bishop and Mrs. Freeman's other children are: Mrs. Raymond Lee Wolven, formerly Miss Elsie Freeman, wife of the Bishop's chaplain, and William V. Freeman, their only son. William V. Freeman is married and has a daughter, Jane Freeman, 12 years old, the pride and joy of her grandparents.

Among the Chapter and Council members and their wives present in ad-

dition to those already mentioned were Mrs. Noble C. Powell, Rev. Dr. Anson Phelps Stokes, who was accompanied by Mrs. Stokes's sister, Miss Anna V. S. Mitchell; Mr. and Mrs. C. F. R. Ogilby; Canon and Mrs. William M. Bradner and Canon and Mrs. T. O. Wedel.

Others in the Cathedral group of guests were Honorary Canon and Mrs. Franklin J. Bohanan; Honorary Canon and Mrs. Clyde Brown; Canon Edward S. Dunlap; Canon and Mrs. Albert Lucas; the Reverend James Henderson and Mrs. Henderson; Mrs. Richard W. Hynson, Miss Alma L. H. Ruggles, Miss Mabel B. Turner, Mrs. Elizabeth Taylor and Miss Elizabeth Canaday, field secretary of the National Cathedral Association.

## ABOUT BOOKS

LARZ ANDERSON—*Letters and Journals of a Diplomat* by Isabel Anderson. Introduction by Charles Francis Adams. Fleming H. Revell Co. 672 pages. \$5.00.

The period 1866 to 1937, the lifetime of Larz Anderson, covers some of the most momentous years of American history. Looking at the life of one man who was intimately associated with world events through his own journals and the state records of his career gives the reader a new perspective on our times. The widow of Larz Anderson has written objectively and yet sympathetically of the career of her husband. Through her eyes we see history with a personal involvement. The traveler, soldier, diplomat, and husband was present at many epoch making events. His own written accounts and their interpretation by his wife give strength and personality to many events familiar to us all only as names and dates and happenings.

The names of many famous Americans and prominent families appear in these pages devoted to the life of a candid and engaging American. Others throughout the world whose lives touched that of Larz Anderson grow in stature as he interprets them to his diary.

Larz Anderson is buried in the Chapel of St. Mary at Washington Cathedral. On his tomb are carved the words "Patriot, Diplomat, Soldier and Loyal Friend." The Chapel was his gift to Washington Cathedral.



# COLLEGE OF PREACHERS

## JEREMIAH — A SKETCH

By the Reverend Otis G. Jackson\*

### I

Jeremiah was the last of the great prophets who lived before the fall of Jerusalem and the great period of the exile. He was also, perhaps, the most prominent of the prophets in the minds of New Testament writers and in the mind of our Lord Himself. Thus he occupies an important place in the life and thought which lies behind Christian ideas and Christian actions. We should never forget how important is the Old Testament background for Christianity. The constant references in the New Testament to the Old should be enough to indicate that we can never understand the one without the other.

Jeremiah was evidently the son of a priest and, therefore, by inheritance a priest himself, and a member of the privileged society of his day. This is important in forming a proper estimate of his personality. He was reared in what we would surely call a good home. His father was a leader in the life of his village. The boy had a keen interest in the realities of small community life and an understanding of nature, particularly bird life. "Yea, the stork in her heavens knoweth her appointed times; the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Allusions like this occur frequently in his writings.

That he was extremely sensitive is

\*Rector of St. Paul's Parish in Flint, Michigan, and one of the three Fellows in residence at the College of Preachers during the spring term.

obvious in his moods as they appear in his writings. It is not strange that he had what we might call a vivid conversion. This reveals itself in the lines:

*"There came to me this word of Yahwe:  
Before I formed Thee in the womb I knew Thee,  
And before Thou camest forth I see Thee apart:  
A prophet to the nations I ordained Thee."*

*And I said:  
Ah, Lord Yahwe!  
Behold I know not how to speak;  
For I am but a lad."*

*And Yahwe said to me:  
Say not thou art but a lad;  
For to whomsoever I shall send Thee thou shalt go,  
And whatsoever I command Thee thou shalt speak;  
Have no fear before them, for I am with thee to succour Thee."*

Jeremiah, in his younger years, took a prominent part in the so-called Deuteronomic Reformation — when King Josiah sought to purify the religion of Israel and enhance the worship of the Temple, in the hope of raising the level of public morality and warding off national collapse. In the days of Josiah (about 621 B. C.) Jeremiah became a public figure. He saw, however, that Josiah's reform, much as he believed in it, was unsuccessful in reforming the hearts and minds of the people. He saw

the continued signs of national decay—immorality, frivolity, injustice, graft and poverty. Jeremiah became an opponent of this national dishonesty. He opposed all of Josiah's successors and urged that the nation ally itself with the Chaldeans. Generally, the ruling classes would not so ally themselves. Jeremiah became an outcaste and a traitor in their eyes because he would not adopt the popular view.

Several times he was imprisoned. After the cream of society was taken into exile in Babylon (597), Jeremiah kept in close touch with the exiles and gave them much encouragement from his post at Jerusalem under the puppet Zedekiah. But Zedekiah, weak and corrupt, would not be honest even as a Babylonian vassal. He hoped for relief from bondage at the hands of the ruling Pharaoh of Egypt. Again Jeremiah opposed the government and predicted its fall. In 586 it did fall, and Jerusalem was destroyed.

Jeremiah was left with a group of frightened peasants under Gedaliah, a loyal Jew whom Babylon placed in charge of a reconstructed government at Mizpah. Extremists murdered Gedaliah and the garrison fled to Egypt for fear of what their failure to protect the governor might bring upon them. This group of soldiers and peasants took Jeremiah with them, against his will. He died, a triumphant failure, in Egypt.

## II

Now it is against this background of history that the book of Jeremiah must be read. If the book seems rather dour, one should remember that the history of the time is the story of one tragic disaster after another, and that through it all, the national leaders persisted in policies which were directly opposed to what the prophet advocated.

The book of Jeremiah is compounded of many things. It is narrative, it is history, it is biography, and it is poetry. And it ends at Chapter 45. The last six chapters "against the nations" have so little that is even possibly by Jeremiah that most scholars largely

disregard them. A reader must remember that a prophet rarely wrote his own words. The book tells us that it was written down from time to time by Barueh, a friendly scribe. Part of what Jeremiah had written to be read in the Temple was destroyed by the king and had to be dictated again, out of a splendid memory. Parts of the book have been misplaced and have to be put in proper order before they can be read intelligently.

## III

As we have already seen, the word of the prophet is frequently expressed in poetry. Jeremiah is said to embody the transition from the prophet to the Psalmist because of the personal note which runs through much of his writing.

Here is "The Watchman's Cry" of Chapter One. The translation is that of Skinner, the best version known to me:

*"Let the trumpet be blown in the land;  
Loud be your call.  
Assemble and let us escape  
To the cities with walls.  
  
Hoist ye the signal for Zion!  
No time for delay!  
For danger comes out of the North  
And havoc untold.  
  
The Lion is roused from his lair,  
A spoiler of Nations:  
He is started,—gone forth from his  
haunts  
To harry the earth.  
  
Gird you with sack cloth for this;  
Lament and wail,  
For Yahwe's hot anger lies on us  
And turns not away."*

Here is the "Panic of the Invasion":  
*"From the noise of the horseman and  
bowmen  
All the land is in flight.  
They crawl into caverns, hide in  
thickets  
And scale the crags.  
Every town is deserted,  
None dwells therein."*

Sometimes, Jeremiah's predictions are terrible, as they were meant to be—and brilliantly expressed. Here is the "Reaper of Death" from which we get the popular idea of death as a reaper:

*"Call for the mourning women to come;  
Send for the wise ones in haste.  
Let them raise a coronach over us  
Let our eyes dissolve in weeping  
And our eyelids gush forth tears.*

*Yea, hear, ye women the word of Yahwe,  
Lend your ear to the word of His mouth!  
And everyone teach her daughter a plaint  
And her friend a dirge.*

*Death has come up through our windows—  
Has entered our halls,  
Cutting off the child from the street  
The youth from the square.*

*And the corpses of men lie prone  
On the open field,  
Like sheaves behind a reaper  
With none to gather."*

Has life changed very much—or the impact of war? No, the poetry of Jeremiah is very much alive! There is, these examples indicate, no rhyme in the English version—as there was apparently never in the Hebrew.

After the awful blow had struck and the cities had fallen, Jeremiah was tender and hopeful:

*"The people found grace in the desert—  
A people escaped from the sword.  
While Israel marched to his rest,  
From afar did Yahwe appear  
With a love from old I love Thee;  
Therefore in kindness I draw thee.  
Once more will I build thee securely,  
O virgin of Israel!  
Once more thou'lt come forth with thy tabrets  
And dance with glee!  
Once more thou shalt cover with vineyards  
Samaria's hills.*

*Yea, there comes a day  
When watchers call  
On Ephraim's hills:  
'Let us rise and go up to Zion  
To Yahwe our God.'*

What a pity the mood of hope could not have been more frequent! But the prophet is the microcosm of the nation's life, and those were dark days in Israel.

#### IV

The prophet is not technically a philosopher. There is, in his book, no systematic development of a theme. Yet a profound philosophy of history, and of God's action in history, underlies his thought and his poetry. The value of Jeremiah for later ages lies in these deep insights into the ways in which a nation's life depends upon its moral and religious foundations. His position, briefly stated, is: "Given men of honesty, religion, and moral principle, no nation can go under. Given men of greed, immorality and irreligion, disaster is bound to ensue!"

Thus the Lord addressed the prophet: "An assayer I have set thee among my people to know and test their ways." He looked, he saw, he searched for an honest man, and he pronounced judgment:

*"Yea, rogues are found in my people  
Who set snares to do for men.  
As a cage is full of birds  
So are their houses of unjust gain.  
Hence they are grown great and rich,  
They are fat and stout.  
They espouse not the cause of the Orphan  
Nor defend the right of the widow.  
'Shall I not visit for these things?'  
Saith Yahwe's voice;  
'Over such a nation as this  
My soul not take vengeance?'"*

So the preacher spoke—and at the risk of his life.

Jeremiah was a philosopher of history. With keen interest he considered the battle of Carchemish (605) when Egypt was defeated by Babylonia. This battle he conceived to be one of

the great turning points of world history which changed the face of human affairs and directed the stream of events into new channels. Indeed, this was true, as time was to prove. The star of Egypt was set. And Jeremiah at once preached friendship with Babylon. He revived a speech he had made twenty-five years before and had it read to the king. The king merely cut the parchment to ribbons with his knife and threw it upon the charcoal fire. He gave no heed to the message. The king and his friends could not believe that Egypt was dead as a military power. It was a costly mistake.

Scorned by both political and religious leaders of his day, Jeremiah in his loneliness developed a religious philosophy unquestionably new. He asserted that religion was independent of national institutions and legal forms. The time had come for both the state and state religion to be done away. The nation could live on without either. Jeremiah looked centuries ahead and foresaw Judaism as a religious society, not dependent upon separate political existence. In his letter to the exiles (Chapter 29), he says that the essential religion of Yahwe is independent of the privileges of Jewish citizenship.

The classic passage in the writings of Jeremiah on the religion of tomorrow is contained in Chapter 31:31-34. It is one of the noblest utterances of prophecy of all time. For the prophecy saw fulfillment—the Kingdom of God of the Gospels:

*"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will*

*be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."*

## V

Jeremiah has been called the greatest patriot of history. Whether we shall agree with this depends largely upon our idea of patriotism. His patriotism is very unlike what is considered patriotism today. For he was almost invariably against the government of Israel. He was sure that the government of his day would fall. He openly said so, and his words were thought by many of his contemporaries to have an evil and destructive force upon that government itself. He was arrested as a traitor and threatened with lynching more than once. He urged people to desert the besieged city of Jerusalem and to save their lives behind the lines of the enemy. And he was suspected of trying to do this very thing himself. His patriotism is much better understood in the long perspective of history than it could possibly have been understood by the people who lived with him.

For the patriotism of Jeremiah was based upon his moral, historical, and religious philosophy. He firmly believed that Israel had been unfaithful to God, that God had raised up the king of Babylon to punish the nation, and that true patriotism consisted in submitting to Babylon as to the arm of the Lord.

Jeremiah's type of patriotism is revealed in his biting criticism of the weak Jehoram:

*"Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice and then it was well with him? He judged the cause of the poor and needy, then it was well with him: was not this to know me, saith the Lord?"*

And again in the same connection:

*"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work."*

Against King Zedekiah he was equally bitter. The first siege of Jerusalem (probably by guerilla bands of Chaldeans) had resulted in the release from slavery of all Hebrew slaves in accordance with the ancient law which required that this be done every seventh year. But the siege was lifted before Jerusalem fell—and immediately the princes brought former slaves back into subjection. The prophet predicted a new judgment upon his people at the hands of the Chaldeans:

*"Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without an inhabitant."*

On the other hand, in the very bitterest time of the siege, the prophet bought a piece of land from his cousin Hanamel of Anothoth. After the city fell, and the prophet had been taken in fetters to the commander of the Babylonians at Ramah, the captain of the guard set him free, and gave him his choice either to proceed to Babylon under his own personal protection or to stay with the new governor at Mizpah. Jeremiah chose the latter, and threw in his lot with the impoverished remnant which remained in the land.

Jeremiah's patriotism will be hard for most patriots to fathom. His loyalty is to God, to the nation as God wants the nation to be, to the poor and to the land. He is loyal to the royal in himself. Patriotism, poetry and prophecy are all summed up in the last chapter of the prophet's life. The story is pretty clearly told in Chapters 40-45 of the book.

After the Babylonian governor Gedaliah (who was really a Jew) had been killed by conspirators, the captain

of the military and his fellow officers were fearful what penalty might befall them at the hands of Babylon. They asked Jeremiah's advice as to what they should do. Jeremiah took ten long days of prayer to seek divine guidance. Meanwhile, Johanan and the military determined to flee to Egypt. They refused the word which Jeremiah finally spoke advising them to stay at Mizpah, and proceeded to Egypt, taking Jeremiah with them. Jeremiah protested, but went with the refugees.

Somewhere along the way, Jeremiah, who was now an old and defeated man, again ran afoul of popular religion. The women of the miserable band of refugees had decided that all their troubles were due to not having carried on the ancient Babylonian idolatry of worshiping the Queen of Heaven, and they looked wistfully back to the days of Manasseh. "That they could look back to the reign of Manasseh," says Skinner, a commentator, "as a time of ease and happiness in the nation's history evinces a depth of religious callousness, an aloofness from the struggles and suffering of the prophetic party at that time, which we might expect to find in the secluded upper coteries of society and nowhere else."

At all events, they started a paganizing movement among the women of the caravan. Jeremiah tried to dissuade them and was met with insolent defiance.

Jeremiah then uttered one last seathing oracle:

*"Thus speaks Yahwe, Israel's God:  
Ye women! Ye have spoken with  
your mouth  
And performed it with your hands!  
We will assuredly fulfil our vows  
which we have vowed  
To burn sacrifice to the Queen of  
Heaven  
And pour out to her libations!"  
Hold, then, to your words  
And do according to your vows!  
By my great name I swear,  
Saith Yahwe!"*

*That my name shall no more be heard  
In the mouth of any man of Judah  
In all the land of Egypt.  
Then shall the remnant of Judah  
know  
Whose word it is that stands!"*

The old man's head was bloody but unbowed. He died, we know not how, in Egypt. He was a man of sorrows and acquainted with grief, who had not yet learned to say "Father, forgive them, for they know not what they do."

## NEWS NOTES OF THE COLLEGE OF PREACHERS

Because of the early date of Easter this year the spring term of the College of Preachers was a long one. Seven major and several minor conferences were on our calendar between April 1 and early June. The routine of disciplines in the College suffered no revolutions. Opportunity continues to be given to all men who attend the College to preach. This preaching, to be sure, is crowded into three of the four days of a conference. This schedule permits the men, on one afternoon of each conference, to visit relatives or make sight-seeing trips in the city. It also permits the staff of the College, consisting of the Warden and the two Canons—who also constitute the staff of the Cathedral—to have at least one afternoon a week free for such Cathedral appointments as Chapter or committee meetings.

The first conference of the spring term, April 1-6, had the title "Preaching the Psalms" and was led by the Reverend Dr. Charles L. Taylor of the Episcopal Theological School of Cambridge, Massachusetts. On his first visit to the College as leader, Dr. Taylor had made a specialty of research on the Psalms and shared with the group his rich and profound insights and learning.

The second conference was on "Mission Preaching" from April 8 to 13. The leader was the Reverend Roland F. Palmer, S.S.J.E., Father Superior of the Order of the Cowley Fathers in Canada, with headquarters at Bracebridge, Ontario. Father Palmer is not a newcomer and the College rejoiced again this year in welcoming him as a member of our faculty family. His own experience in mission preaching extends over many years and wide places.

He imparted to the men attending a full store of wise counsel.

From April 15 to 20 the Reverend Dr. Charles W. Lowry of the Virginia Theological Seminary led a conference on "The Christian Doctrine of Man." He, too, is by this time a seasoned veteran as a leader of conferences. The subject of his conference is of peculiar interest at the present time, since the doctrine of man is one of the major battlegrounds between Christianity and its rivals in our age. It may be of interest to note that two conferences on this same subject were held this year at the College—an earlier one having been led by Bishop Strider of West Virginia.

The fourth conference of the spring term was led by the Reverend Granville M. Williams, S.S.J.E., now of Cambridge, Massachusetts, between April 22 and 27. Father Williams chose as his subject, "Whitsuntide Preaching"—a repetition of the topic on which he has led conferences at the College in former years. The staff is convinced that the doctrine of the Holy Spirit, along with such a doctrine as the Christian View of Man, are among the most important for the preaching life of our clergy. Hence, repetition is welcome. Father Williams, as always, won the hearts of his hearers through his quiet and truly Catholic presentations of the Christian faith.

Between the fourth and the fifth conferences of the term there was an interval of two weeks. Ascensiontide is always a difficult time for men to attend a conference and a second week was occupied with the meeting of the Diocesan Convention, which necessitated absence by the clergy of the staff. The next conference, accordingly, was

held from May 13 to 18. The college welcomed as leader for the first time, the Very Reverend Chester B. Emerson, Dean of Trinity Cathedral in Cleveland, Ohio. His subject, "Sermon Technique," was an admirably fitting topic for one of the outstanding preachers of the Church. Dean Emerson's lectures were full of the garnered wisdom of a life-time in the pulpit. He gave richly of his insight and his "asides" were appreciated as much as his more formal lectures.

For the week of May 20-25 the College had invited as leader the Reverend Angus Dun, Dean-Elect of the Episcopal Theological School of Cambridge. When an unfortunate and sudden illness prevented him from coming to Washington, the Director of Studies of the College acted as substitute—repeating a conference topic from the autumn term—"Preaching the Good News of the Gospel." Dr. Dun had expected to lead a conference on "Preaching the Atonement." The College trusts that his visit has merely been postponed to a future term.

The last regular conference of the spring term was one for retreat conductors from May 27 to June 1. The leader was the Reverend Theodore N. Barth, who for several years has been executive secretary of the Retreat Association and who was reelected to this post on May 29. The College of Preachers, ever since its founding, has been a kind of foster mother of the Retreat Movement, of which the late Bishop Rhinelander, first Warden, was for years the president. The conference this year introduced another group of interested clergy to this important and growing movement. The formal meeting of the Association itself, held on one of the afternoons of the conference, laid plans for extending the scope of the work. Bishop Gribbin of Western North Carolina was elected president. The Reverend Mr. Barth, as already mentioned, was elected executive secretary, and the Reverend Gillespie Armstrong, of Washington, was re-elected corresponding secretary. The Reverend Malcolm S. Taylor of

Frederick, Maryland, was chosen chairman of the board of advisors. This body itself having been reconstituted, it is hoped that in the coming years the Association may take on a new lease of life, and with renewed effort may further the spread of the Retreat Movement. Anyone interested in this subject should be encouraged to write to one of the officers mentioned above.

Three other conferences—each of them lasting a few days—were held during the post-Easter period. On May 8 and 9 a conference on "Chaplaincy Services" met at the College, sponsored by the "Commission on City Missions." The Reverend Almond R. Pepper, Secretary of the National Council on Social Relations, was the convener of the conference. The informal meetings and discussions were led by several men active in chaplaincy work.

The College of Preachers was host to a retreat for the Middle Class of the Virginia Theological Seminary from May 4 to 6. On June 1 and 2 the College was host similarly to a group of some twenty youths, including those young men and women who, having attended the World Conference on Christian Youth at Amsterdam in the Netherlands last summer, desired to renew mutual acquaintance and plan for activity as a group in furthering the ecumenical movement.

Three Fellows were in residence at the College during the spring term—the Reverend Otis G. Jackson of Flint, Michigan; the Reverend William F. Lewis of Burlington, Vermont; and the Reverend Elliott D. Marston of Minneapolis, Minnesota. The Reverend Mr. Jackson chose as his special subject of study the prophet, Jeremiah,\* and the Book of Revelation, while the Reverend Mr. Lewis concentrated upon the problem of Apologetics. The Reverend Mr. Marston chose as his field the social implications of the Church's Liturgy.

THEODORE O. WEDEL,  
Director of Studies

\*See "Jeremiah—A Sketch" beginning on page 49 in this issue of THE CATHEDRAL AGE.—Editor's Note.

## ⊕ A Brief Cathedral Commentary ⊕

By Herald L. Stendel

"WHAT is truth," said jesting Pilate, and would not stay for an answer." So did one philosopher, Francis Bacon, deliver his commentary upon, perhaps, the difference between fact and fiction.

Scholars have made available for us a great mass of folk literature, some of which dates from the dawn of history. Undoubtedly, a still greater quantity has been lost through the ages. This loss becomes most apparent as we go from Cathedral to Cathedral in Europe and find, in many instances, elaborate portrayals in stone of what must have been, in ages past, fascinating and very moral legends and histories.

So it is that the subject of the medieval chimeras or "gargoyles"—a gargoyle technically is an ornament through which water is discharged

from the gutters of the building—is of deeper interest than a passing observation of these curious carvings would suggest. In some instances, the stone monster has been created purely for decorative reasons; but in others, it may have been carved for highly instructive purposes. In modern Cathedrals, various fanciful carvings generally are placed upon the edifice more for the purpose of softening the general effect of the many vertical moldings, and to add interest, than to accomplish any educational objective.

Sculptured curiosities, such as the figures of Notre Dame of Paris shown in Illustration 27, date back imaginatively to the earliest times. Homer speaks of the chimaera, "Of divine birth was she . . . in front a lion, and behind a serpent, and in the midst a goat; and she breathed dread fierceness of blazing fire."<sup>10</sup> The ancients created in their imaginings various forms of the chimaera, but always clothed them with an atmosphere of mystic reserve. Even Apuleius in his *Metamorphoses* (that perhaps most weird of all magical books) pictures his phantasy of the transformed Lucius with sympathetic dignity.

In the minds of many men of the Middle Ages, however, the facts of a barbarous age united often with the rigors of a too-cloistered life to produce legendary figures all too horrid, and too realistically portrayed, for our "modern" minds if not for those of the time. One of the finest literary revelations of this aura of tense imagining is Charles



26. AN ILLUSTRATION OF SPIRITUAL STRENGTH  
St. Dunstan, 10th Century English statesman and Archbishop of Canterbury, here is shown convincingly subduing one of the forces of evil. From a stone boss in the vaulting of the Chapel of St. John at Washington Cathedral.

\**Hind*, Book VI.



27. THEIR STONY EYES HAVE WITNESSED THE RISE AND FALL OF DYNASTIES

These chimeras or "gargoyles" high upon the West Façade of Notre Dame of Paris are two of a grotesque series which ornament the Cathedral. Actually larger in proportion than a man, these contemplative figures carry into the present the atmosphere of the fantastic legends of the Middle Ages. The Gothic tower which rises in the left distance dates from the early 16th Century and marks the site of the Church of St. Jacques-la-Boucherie, a former place of sanctuary for criminals.

Reade's *The Cloister and the Hearth*. The historic background for that touching, yet wildly exciting novel of the Middle Ages is, if anything, conservatively approached. In it one may readily see the elements of savagery and fierceness which helped to fashion the minds of many of those who carved the medieval grotesqueries.

To the vast mass of medieval Europeans, the Devil and his attendant spirits were not only real, but also vigilant. The Church, therefore, was the defense against the present machinations of the Evil One, as well as the means for eternal life. It is no wonder, then, that the medieval architects placed upon their Cathedrals representations reminding the passer-by of the ever-present threatenings of Satan.

Some of the animal forms seen in our Cathedrals have, however, quite a different significance. Such are those which definitely symbolize details of the Biblical narrative. The Man, Lion,

Ox, and Eagle portray respectively the Evangelist Saints, Matthew, Mark, Luke, and John. The Lamb represents in iconography the Second Person of the Trinity. The Dove is an emblem of the Holy Spirit.

Many animal forms have been used to express in conventionalized form the deeper meaning of a practice or a principle of the Church. These would include the self-sacrificing pelican feeding its young with its own life blood; the peacock, which signifies eternal life (an old legend which claimed incorruptibility for the peacock's flesh);<sup>†</sup> and the Fish, representing a pictograph translation of the Latin word *ichthus*, the consecutive letters of which are taken in this sense to be the initials of the Greek words for "Jesus Christ, Son of God, Saviour."

(To be continued)

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<sup>†</sup>See THE CATHEDRAL AGE, Winter, 1938-39, A Brief Cathedral Commentary, pages 42 and 43, for some detailed information concerning the peacock.

## New Women's Committees in Charleston and Savannah

**E**NLARGING the scope of the work of the Women's Committees, Miss Elizabeth Canaday, Field Secretary of the National Cathedral Association, reports the activities of two new forming committees and their subsequent programs in Charleston, South Carolina, and Savannah, Georgia.

Mrs. Louis D. Simonds of Charleston and Mrs. John B. Seymour of Savannah both invited Miss Canaday to the south to discuss contemplated programs.

The Charleston Committee is the first to be organized in South Carolina under the Regency of Mrs. James R. Cain of Columbia. Mrs. Seymour's Committee in Georgia is likewise the first to be inaugurated since Mrs. Robert Alston accepted the Regency for Georgia.

In Charleston, Mrs. Simonds arranged a delightful morning meeting and plans were laid for the coming of a Cathedral speaker in March. As the result of this meeting a Committee was formed which includes Mrs. William H. Brawley, Mrs. Henry R. Buist, Mrs. J. Ross Hanahan, Mrs. Ransom S. Hooker, Mrs. John Mead Howells, Mrs. Daniel E. Huger, Mrs. Harley B. Lindsay, Mrs. Gordon McCabe, Mrs. Kinloch A. McDowell, Mrs. Edwin Parsons, Mrs. Francis J. Pelzer and Mrs. Washington Roebling.

On the following Sunday afternoon in Savannah, Mrs. Seymour's new Committee members gathered at the tea hour. The meeting promised much for the effectiveness of that group's sound work, if one could judge by the gracious hospitality with which they greeted the Cathedral's emissary and the enthusiasm with which they entered upon their proposed activity.

### Mr. Castle at Charleston

The first of these preliminary meetings brought fruit a few weeks later

when the Charleston Committee presented the Honorable William R. Castle of the Cathedral Chapter as their guest speaker at South Carolina Hall on March 8th. More than 175 people were present in spite of stormy weather. Shortly after this meeting, the Committee sponsored membership letters and later a benefit garden tour and as a result were able to add a measurable number of new members for the Cathedral Association and to make a handsome gift toward the North Porch.

### Dean Powell in Georgia

Almost a month later the Savannah Committee sponsored a large reception tea in honor of Dean Powell which occurred at Mrs. Seymour's picturesque home on West Harris Street. There Dean Powell showed the slides of the Cathedral Gardens and made many new friends for the work on Mount Saint Alban.

The reason the Savannah Committee was able to secure Dean Powell's presence in that busy season, so soon after Lent, was due in large measure to the gracious invitation of Bishop Barnwell of Georgia who had earlier secured his consent to address the Diocesan Convention at Thomasville on the preceding day.

And to Bishop Barnwell must go also the gratitude of the Committees on another count, for the fact that he had arranged this trip for Dean Powell made it possible for the latter to accept the invitation of the National Chairman, Miss Mary E. Johnston, to address a large audience at the Bellevue-Biltmore Hotel in Bellair, Florida, on the preceding Friday evening. He also presented the Cathedral cause on the intervening Sunday at Christ Church, Frederica, St. Simon's Island, where he was the guest of the Reverend J. Sullivan Bond.



## CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at  
Home and Abroad

### THE ABBAYE RECEIPTS DEVOTED TO THE CATHEDRAL

Planned and conceived by the late sculptor George Grey Barnard, the beautiful museum of Romanesque and Gothic art known as The Abbaye, was opened, as may be remembered, last October, for a tea held in the interest of Washington Cathedral when the New York Junior Committee were the guests of Mrs. Barnard and her son and his wife, Mr. and Mrs. Monroe Grey Barnard.

Now comes the generous announcement from the sculptor's son that The Abbaye and its gardens, nestled in cloistered seclusion high up on New York's Fort Washington Avenue, are to be opened to the public daily from 1:00 to 6:00 P. M., the general admission charge of twenty-five cents to be devoted through the New York Committee to the benefit of the National Cathedral Association.

Classes, accompanied by an instructor, will be admitted without charge as well as artists desiring to sketch or paint.

Here may be seen the late sculptor's treasures—more than 700 of them—mostly French Romanesque—acquired and brought to this country by the late Mr. Barnard. They date from the twelfth century and are of much earlier origin than the examples exhibited in the collection of Gothic art housed now in the Cloisters in Fort Tryon Park.

They represent the realization of Mr. Barnard's dream, as previously recorded in this magazine, to assemble in this country examples of Romanesque and

Gothic art which would be readily accessible to young sculptors denied the opportunity to study in Europe.

It is hoped that as many as possible of Washington Cathedral's friends who visit in New York City will avail themselves of this unusual opportunity to see the collection.

\* \* \*

War is beginning to take its toll among the clergy of the Church of England and their families. One death that aroused particular sympathy in America was that of Sub-Lieutenant Michael Harrington Matthews, R.N. V.R., son of the Dean of Saint Paul's Cathedral in London and Mrs. Matthews.

Their eldest son, he had been educated at Westminster and Christ Church, Oxford, and gave promise of a brilliant future at the Bar. He was killed in action.

The Dean of St. Paul's preached in Washington Cathedral during his visit to America two years ago.

\* \* \*

Speaking of Saint Paul's, there is a happier event to record about its former dean, the Reverend Dr. W. R. Inge, on his 80th birthday which was celebrated in June.

The "Gloomy Dean," who is in reality a cheerful person, had many visitors and telegrams of congratulations. It was recalled by the *Church of England Newspaper* that in his boyhood in Crayke near York, Dean Inge could see the towers of York Minster gleaming on the south horizon. Near by were the glorious Hambleton Hills

which shelter the Abbeys of Byland and Rievaulx.

His grandfather, the Reverend Edward Churton, Archdean of Cleveland, was rector of Crayke for forty years.

+ + +

Canon A. W. Parry, principal for three decades of Trinity College in Carmarthen, has been appointed Dean of Saint David's Cathedral in Wales. He will not come as a stranger to this ancient shrine, having been a Canon of Saint David's since 1921 and its treasurer since 1930.

+ + +

The 1939 Exhibit for World's Fair Visitors assembled by the Church Society for College Work has been set up again in the Cathedral of St. John the Divine in New York City.

Attention of Church people to the exhibit, so extensively patronized last year, is being drawn by a full color poster showing the completed and incomplete parts of the Cathedral Building.

It bears the caption: "The College Today is the World Tomorrow," and the accompanying invitation:

"The great interior of the Cathedral is now nearing completion. All are invited to visit it and see the exhibit of the Church Society for College Work."

+ + +

It was a solemn moment, even among the solemnities of the ordination service at the Cathedral of St. John the Divine, when the Right Reverend William T. Manning, D.D., LL.D., Bishop of New York, asked the 2,000 persons present to engage in silent prayer and then to join with him in offering a vocal prayer for the world.

*The Living Church* reporting the incident declared that: "In the silent interval not a sound, except the distant noise from the street, was heard in the great nave of the Cathedral. On Monday morning men and women who were present were still in a state of awe."

The elevation of a Cathedral Dean to higher office is noted in the election of the Very Reverend Walter H. Gray, Dean of Christ Church Cathedral, Hartford, Suffragan Bishop of Connecticut. He will assist the Right Reverend Frederick G. Budlong, D.D., in caring for the 200 parishes and missions in the oldest diocese in the country.

+ + +

Probably for the first time in the history of the Church, a Cathedral has been sent to another diocese as an expression of inter-diocesan good will.

This happened in May when the unique St. Paul's Wayside Cathedral of Southern Ohio was sent to the convention of the Diocese of Indianapolis. The mobile Cathedral is being used for mission work in rural areas.

+ + +

Christian Unity was exemplified in a recent musical festival in Grace Cathedral, Topeka, Kansas, when the choirs of two Presbyterian churches, a Congregational church and the First Methodist church joined with Cathedral choir in sacred melody.

The festival was made possible by a bequest from a former communicant of the Cathedral, Annie M. P. Bundy, who had been for years a leader in Topeka's musical circles.

Two hundred and fifty choristers sang and more than 1,000 persons attended the festival, which was under

#### NOTE ON THE COVER

When two hundred 4H Club delegates from forty-eight states, attending their annual encampment in Washington, came to the Cathedral recently, the picture on the cover of this issue of *THE CATHEDRAL AGE* was made by George W. Ackerman, Chief Extension Photographer, United States Department of Agriculture. They placed three stones in the Cathedral as a group offering; and several of the youth enrolled in the National Cathedral Association. They are typical of organizations among the million pilgrims welcomed by John H. Bayless, the Cathedral Curator, in the last decade—see article beginning on page 44.

the direction of Donald L. Coats, organist and choirmaster of the Cathedral.

+ + +

At the choir festival held in the Cathedral of All Saints in Albany, New York, recently, forty choirs and choral groups participated. Six district festivals in key cities near Albany preceded the combined program conducted by Albert F. Robinson, organist and choirmaster of Trinity Church, Potsdam.

+ + +

Queen Mary of England, who is in the West Country, paid a visit to Wells Cathedral recently, accompanied by the Countess of Athlone and the Earl of Athlone.

The royal party made a tour of the Cathedral escorted by the Dean, lunched with the Bishop of Bath and Wells, Dr. Francis Underhill, and his sister, and met a group of evacuated children who are sharing his residence with him.

When the 286th annual festive service of the Corporation of the Sons of the Clergy was held in St. Paul's Cathedral, in London recently, the Lord Mayor attended in state with the City Sheriffs. The Archbishop of Canterbury was also present.

The Bishop of Exeter (Dr. Curzon), who preached the sermon, said the burden of large antiquated vicarages had become intolerable. Impecunious clergy, he declared, were often obliged to live in them under conditions of domestic discomfort and humiliating drudgery.

In place of the usual dinner, a reception was held at Merchant Taylor's Hall.

+ + +

Mrs. Ernest R. Adey, Vice Chairman of the New York Committee of the National Cathedral Association, gave an illustrated talk on Washington Cathedral at the home of Mrs. Chanler Chapman at Tarrytown, N. Y., on Tuesday, June 25th, followed by Mrs.

## Form of Testamentary Disposition

### PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of dollars.

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I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

William N. Bullard, of Lenox, Massachusetts, who delivered an inspiring talk on "Why the Cathedral is Needed Today."

+ + +

On June 12th, Wilbur H. Burnham, President of the Stained Glass Association of America, invited glasspainters

and New York friends of Washington Cathedral to attend a lecture on "Exploring the Magic World of Color," by Herbert T. Strong, scientist, at the Hotel Pennsylvania Roof Garden. Tea was served while the fifty guests studied the stained glass windows on exhibition.

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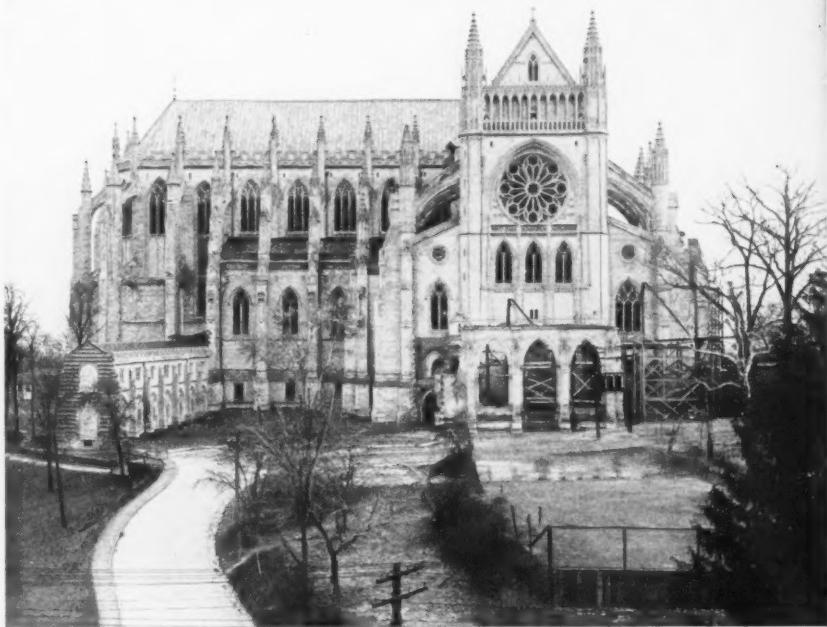
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